

ADVENT HARBLINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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Poetry.

BREVITY OF LIFE.

BY FRANCIS QUARLES.

Behold

How short a span

Was long enough of old,

To measure out the life of man!

In those well-tempered days, his time was then
Surveyed, cast up, and found but three-score years and ten.

Alas!

And what is that?

They come, and slide, and pass,

Before my pen can tell thee what.

The dross of time are swift, which having run
Their seven short stages o'er, their short-lived task is done.

Our days

Begun, we lend

To sleep, to antic plays

And toys, until the first stage end :

Twelve waning moons, twice five times told, we give
To unrecovered loss — we rather breathe than live.

We spend

A ten years' breath

Before we apprehend

What 'tis to live, or fear a death!

Our childish dreams are filled with painted joys,
Which please our sense awhile, and waking prove but toys,

How vain,

How wretched, is

Poor man, that doth remain

A slave to such a state as this!

His days are short, at longest; few, at most;
They are but bad, at best; yet lavished out, or lost.

They be

The secret springs

That make our minutes flee

On wheels more swift than eagles' wings;

Our life's a clock, and every gasp of breath
Breathe forth a warning grief, till time shall strike a death.

How soon

Our new-born light

Attains to full-aged noon!

And this, how soon to grey-haired night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee so fast.

They end

When scarce begun;

And ere we apprehend

That we begin to live, our life is done.

Man, count thy days; and if they fly too fast,
For thy dull thought to count, count every day thy last.

Original Articles.

For the Advent Harblinger.

CHURCH OF GOD SCRIPTURALLY CONSIDERED.—No. IV.

BY L. D. MANSFIELD.

The next general inquiry which claims our attention in this investigation is,
III. WHAT OFFICERS DID CHRIST AND HIS APOSTLES SANCTION?

In answering this inquiry, we shall be guided (as we have endeavored to be hitherto), solely by what the HOLY ORACLES say upon the subject.—Should we enter the labyrinth of ecclesiastical history, in order to find out the usage of the Christian Church, that we might solve this question, we should be involved in mazes which would require long and tedious, and, perhaps, utterly fruit-

less efforts amidst the gloom of Egyptian darkness. Such a course would afford as little satisfaction as an attempt to find a living person by wandering through the labyrinthian catacombs of Egypt; we should be justly upbraided by the inquiry, "Why seek ye the living among the dead?" The changes in the offices of the church have been so great, that, were we to seek through the annals of the past seventeen centuries for the original institutions of Christ and his apostles, we should "seek the living among the dead." "THE LIVING ORACLES" is the only place of resort, where we can hope for satisfactory testimony upon this subject; and, we verily believe, the simplicity with which the Bible unfolds this matter, is as great as upon any other point, equally important. We shall answer our inquiry, in the first place, NEGATIVELY.

Ans. 1.—Christ has instituted NO OFFICE which makes any one of his disciples GREATER than another by virtue of that office! "Whosoever will be GREAT among you let him be your minister (Campbell, SERVANT); and whosoever will be CHIEF, let him be your servant" (Campbell—slave). Matt. xx. 26, 27.

Ans. 2.—Although the above answer covers all the ground, yet, for the sake of enlargement, we add—Christ has not instituted any office which invests those, who hold it, with power "to exercise DOMINION over, or AUTHORITY upon," the "flock of God." "There was a strife among the disciples which of them should be the greatest.—And he said unto them, The kings of the nations exercise LORDSHIP over them; and they that EXERCISE AUTHORITY UPON THEM are called benefactors. But YE SHALL NOT BE SO!"—(Luke xxii. 24–26.) "The elders which are among you I exhort: FEED the flock of God—not as BEING LORDS OVER GOD'S HERITAGE, but being ensamples to the flock." (1 Pet. v. 2, 3.)

These passages affirm most distinctly our position, and all those systems of church organization which impose upon private members obedience to the elders or bishops, as having been invested with "AUTHORITY" to "EXERCISE LORDSHIP," are opposed to the simplicity of Christ, and should be withheld by all the followers of Jesus. "IT SHALL NOT BE SO AMONG YOU," said the blessed Savior. This decree has never been revoked: let us abide by it.

Christ saw that such distinctions would be unsafe, and forbade them; that, on the one hand, the ELDERs might not be ruined by PRIDE and ARROGANCE; and, on the other, the CHURCH by OPPRESSION.

Ans. 3.—Christ has not appointed any OFFICERS whose views of divine truth become AUTHORITATIVE, by virtue of their station. Ministers who claim the same REVERENCE FOR THEIR OPINIONS which is due to the WORD of GOD, have forgotten their MASTER's command, "Be ye not called RABBI!" The JEWISH RABBIN of whom Christ had been speaking, "JUDGED IN ALL MATTERS OF RELIGION, and determined what things were allowed or forbidden." The Savior allowed no one to assume, or be invested with, this authority. Paul said very modestly, when he had "no commandment from the Lord," that he "gave his judgment as one who had found mercy of God" (1 Cor. vii. 25), but never imposed it upon them as obligatory. He disclaimed "having DOMINION OVER THEIR FAITH." (2 Cor. i. 24.) This will suggest the explanation of an apparent discrepancy in divine testimony as to the authority of the ELDERS of the church.

"Rebuke with ALL AUTHORITY," (Titus ii. 15) Said Paul to Titus. This is supposed to teach that Titus was invested with AUTHORITY in the church, as a civil magistrate is in state. But not so. This word "AUTHORITY" is from the Greek "epitaga," and is defined in the lexicon "PRECEPT, order, direction, COMMAND;" so that the idea is, "Rebuke with the precepts" or "COMMANDS" of God's word. The word *epitaga* is used in the expression, "I have no COMMANDMENT of the Lord." Paul's "AUTHORITY" was simply the "COMMANDMENT OF THE LORD," and he exhorted Titus and Timothy not to let any man despise their youth; but speak boldly, because they had the WORD of GOD to declare.

The ministers of Christ are indeed ambassadors, to beseech men to be reconciled to God—to state the terms of capitulation and acceptance, but they have no discretionary power—they have only to present God's TERMS, and after doing this faithfully and earnestly, their responsibility ends. But be it ever remembered, that though they may use various measures in order to induce rebels to submit, they cannot, by their "AUTHORITY," change the TERMS of the sinner's reconciliation.

But let these suffice as negative answers to our inquiry; we will now proceed to answer affirmatively.

We state our question again: "What officers did Christ and his apostles sanction in the church of God?"

APOSTLES.

This office was instituted, of course, by Christ alone, for the apostles did not appoint themselves. "He (Christ) chose twelve, whom he CALLED APOSTLES." (Luke vi. 13.) "Now ye are the body of Christ, and members in particular. And God hath set some in the church; first, APOSTLES," &c, (1 Cor. xii. 27, 28.) The word *apostle* (Greek, *apostolos*), signifies "one sent with commands or a message," and might, in accordance with its etymology, be an appropriate name for all whom the Lord Jesus sent forth; but it is used exclusively of the original twelve, and of Matthias, appointed to take Judas' place, and also of Paul. Whether Matthias or Paul is the twelfth apostle, it is not our purpose to discuss at length—we know that the number "called apostles" was only TWELVE; and inasmuch as Paul was miraculously called to his apostleship, it is highly probable that he is the twelfth apostle in Judas' place, and will be one of the heirs of the promise: "Ye shall sit upon twelve thrones judging the twelve tribes of Israel!" (Luke xxii. 30.) Paul inquires, "Are all APOSTLES?" (1 Cor. xii. 29) which question he answers negatively in the context, but he affirms his own "apostleship": "Am I not an APOSTLE? Have I not SEEN Christ Jesus the Lord?" (1 Cor. ix. 1, 2.) "Paul

an AP^TOL of Jesus Christ—not of men, nor by men, but of Jesus Christ and God the Father, that raised him from the dead." (Gal. i. 1.) "I am ordained an apostle." (1 Tim. ii. 7.) So Paul was one of the apostles.

There is great glory in reserve for these godly men, for, in addition to the promise, "Ye shall sit on twelve thrones," we are told that "in the twelve foundations" of the wall which encompasses the Holy Jerusalem, are "the names of THE TWELVE APOSTLES OF THE LAMB."

But great as was their office (which they all, like Paul: magnified—Rom. xi. 13), they never claimed that it entitled them to be considered GREATER than their brethren, nor to exercise DOMINION over their FAITH. Paul calls himself "LESS than the LEAST OF ALL SAINTS" (Eph. iii. 8); and though "he was not a whit behind the very CHIEFEST APOSTLES," yet, said he, "I am nothing."

The chief characteristics of those invested with this office, were—1st. *They had seen Jesus!* (1 Cor. ix. 1, 2.) 2d. *They were sent forth by Christ himself with a message, "the gospel."* (Matt. xxviii. 19, 20; Acts xxii. 14, 18.)

3d. *They wrought great miracles.* (Acts ii. 43; v. 12; 2 Cor. xii. 12.)

4th. *They were charged with the care of the church of Christ,* and were invested with the right of adding to the original institution, such prudential arrangements as the prosperity of the church demanded. This appears from the history of the apostles, as recorded in the Acts and in the epistles. They did not, by any means, contravene the laws of Christ (respecting the "exercising of authority upon" the church) in any of their appointments.

They appointed men to SERVE the church in various capacities, but not to "be lords over God's heritage." There is no discrepancy between the precepts of Christ and the doings of the apostles; indeed, Paul and Peter use the same expressions which Christ does: the Greek word is the same.

CHRIST. "The princes of the Gentiles EXERCISE DOMINION over them (Greek, "katakurieousin—RULE IMPERIOUSLY"); but it shall not be so among you."

PETER. "The elders I exhort: feed the flock of God; not as BEING LORDS OVER the heritage (Greek—katakurieuontes) but ensamples to the flock."

PAUL. "Not that we HAVE DOMINION over your faith" (Greek, kurieuomen).

From these examples, it will be seen, that the offices which the apostles claimed for themselves and others, were in harmony with the principles laid down by the Lord Jesus; and when they speak of elders being made overseers of the church by the HOLY GHOST, they only affirm the fact that they (the apostles) had received a divine commission to do this work, for they "ordained elders in every church." Who can doubt that the apostles were authorized to adopt these measures? I cannot.

But our Lord gave other gifts to his church beside apostles. "And he gave some indeed, APOSTLES; and some, PROPHETS; and some, EVANGELISTS; and some, PASTORS and TEACHERS: for the perfecting of the saints, for the work of the MINISTRY, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the HEAD, even CHRIST: from whom the WHOLE BODY fitly joined together and compacted (Macknight) thro'

the service of every joint, he maketh increase of the body in measure, according to the inworking of each particular part, to the building of himself (his body, the church) by love."—Eph. iv. 11-16.

"For the body is not one member but many. God hath set the members in the body as it hath pleased him; and if they all were one member, where were the body? But now are there MANY MEMBERS, yet but ONE BODY: and the EYE cannot say to the HAND, I have no need of thee," &c.—1 Cor. xii. 14, 18-21.

From these texts, it appears—

1st. That CHRIST is the HEAD of the church—"His body."

2d. That "His body" is composed of different members, not having the same office.

3d. That the design of this arrangement is, to secure the good of the whole church.

4th. That no one member has a right to say to another, "I have no need of thee;" for all the offices of the different members are necessary, in order to the completeness of the entire body.

5th. That the design of the GIFTS, as "apostles," &c. &c., was to prevent the church from being "tossed to and fro, and carried about with every wind of doctrine."

6th. That the body is built up and cemented by LOVE, as the bond of union.

7th. That those who endeavor to UNITE THE CHURCH IN LOVE, by annihilating the distinctions between the members, are making themselves WISER than CHRIST and the APOSTLES, and are as foolish as one who should endeavor to make a symmetrical form of FEET OR HANDS alone.

8th. If members of the body suppose they can keep out heresy and false doctrines by dispensing with "EVANGELISTS, PASTORS and TEACHERS," they must also suppose that Christ did not devise the best plan—and that they are more competent to be the HEAD than CHRIST HIMSELF.

It need not be argued here that the days of APOSTLES and PROPHETS are past. This will generally be conceded. Paul, who was last of the apostles, was made so by the miraculous appearance of Christ: "It pleased God to reveal His Son unto him;" but to no one subsequently.

Since John closed up the canon of prophecy, by the fearful words, "If any man add to the words of the book of this prophecy, God shall add to him the plagues which are written therein," we dare not believe that prophets of the Lord have ever existed.

The passage above quoted, says, "God gave SOME, apostles; and SOME, prophets; and SOME, evangelists," &c., but this does not teach us that he gave them to EVERY AGE of the church; while it is plainly taught that to SOME periods of the church he gives SOME of them, and to OTHER PERIODS, OTHERS, of THESE GIFTS. Christ being gone, he could not personally commission APOSTLES. The revelation of God being finished, PROPHETS were not required to be personally present in the church; their prophecies being left, their work was done. Not so, however, of the other OFFICES mentioned: "To SOME he gave evangelists, and pastors, and teachers!" To whom? To every age subsequent to the expiration of the times of the apostles and prophets (though they also existed in that age)! and this for the reasons already set forth, in our remarks on Eph. iv. 11-16: "The building up of the body of Christ, &c., until we come to the UNITY OF THE FAITH, and the measure of the stature of the FULLNESS OF CHRIST, which will not be probably accomplished until THE END, though the agencies chosen of God to do this, are the best he could find. Let us consider these offices.

EVANGELISTS.

This word is from the Greek "Evangelistes," and signifies "a messenger announcing glad tidings," and has the same etymology as "evangel-

ion" translated "gospel" or "glad tidings," the latter signifying the message—the former, the messenger.

Christ has commanded his disciples to "Go into all the world and proclaim the glad tidings to every creature; and lo, I am with you, to the END OF THE WORLD." There must be bearers of these glad tidings if Christ is obeyed, and these are "EVANGELISTS." Philip, who was originally one of the seven deacons, is called an evangelist. (Acts xxi. 8.) "Having used the office of deacon well," he had "purchased to himself a good degree" and sufficient "boldness in the full of Jesus," to go forth and herald the gospel—Paul exhorts Timothy to "do the work of an EVANGELIST and make full proof of his ministry, for the time of his own departure was at hand." Certainly implying, very strongly, that the work of evangelists was to succeed the work of APOSTLES. This office must exist until "time shall be no longer," and those who fulfil it faithfully, have Christ's promise, "Lo, I am with you, even to the END OF THE WORLD."

PASTORS AND TEACHERS.

These words are so combined as to lead me to suppose that they are used of the same persons—for instead of saying, "to some, evangelists; to some, pastors; to some, teachers"—we have, "to some pastors and teachers." But let us analyze the words and we shall see, I think, that a PASTOR must be a TEACHER.

The word PASTOR is from the Greek "poimēn," and signifies primarily "a shepherd"—"one who keeps a flock; but secondarily, "one who has the care of others." Christ calls himself "the good shepherd." (John x. 11.) Peter calls him the "CHIEF SHEPHERD"—Greek, "tou archipοimēnos;" i. e. the prince of shepherds, and it is his business, to care for the whole flock—God has committed this office to Christ; and the Pope who impiously claims to be charged "with the care of the WHOLE FOLD of Jesus Christ," only proclaims himself ANTI-CHRIST. Paul calls Christ the "GREAT SHEPHERD of the sheep."

But because Christ is "CHIEF SHEPHERD," it does not follow that there are no under shepherds. Peter says to the elders, to whom he wrote, "The elders which are among you I exhort, FEED THE FLOCK of God, taking the oversight thereof; not for filthy lucre," &c., and then adds, "when the CHIEF shepherd shall appear, ye shall receive a crown of glory that fadeth not away." These were, of course, "PASTORS" or "SHEPHERDS," who were to do this. They were to feed the flock with "the sincere milk of the word" (1 Pet. ii. 2); of necessity they were to TEACH the flock God's word, and so they were called appropriately, "pastors and teachers."

The difference between a "pastor," who teaches, and an "evangelist," seems to be expressed in the words themselves.

A shepherd does not go from flock to flock continually, but has the care of one regularly, so that he knows the names of all the flock of his pasture, and they become so familiar with him that they all know him. John x. 3-5.*

But an "evangelist" is "a messenger," and goes from place to place to proclaim the glad tidings. The same work is performed by both—they preach the gospel, but one is local—the other diffuse in his labors.

The goodness and care of the "Great Shepherd" are evinced by this arrangement: The world is warned and churches gathered by the one—while the flocks are fed and enlarged by the other. The same person may be a "pastor" or "evangelist" as the cause of God may demand. The work is one, and does not differ at all in ul-

* Why should it be considered so very wrong for the members of any particular "flock" or church of Christ, to have their NAMES placed on record (not subscribed to a creed or covenant) so that the "shepherd" or "pastor" might "call them all by NAME?" Analogy would dictate this course.

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timate design. This subject brings us to remark upon

BISHOPS.

Christ is called the "shepherd and bishop of souls."—1 Pet. ii. 25. The idea conveyed by the two words is similar: BISHOP, Greek, "*episcopos*," signifies "an overseer"—"one who provides for the welfare of those whom he superintends. Though Christ is the "Great Shepherd" and the "Great Bishop," yet he says, by Paul—"He that desireth the office of a Bishop, desireth a good work."—1 Tim. iii. 1. So that it is neither impious nor anti-christian to have "BISHOPS," unless they assume anti-christian prerogatives—and then the sin consists in the perversion of the office, and not in the office itself. Bishops in our day are widely different from those of apostolic days in respect to their functions. When Paul addressed the humble elders of the Ephesian church, he addressed them as "overseers" (Grk. bishops) and exhorted them "to feed the church of God." From this text it appears that instead of "BISHOPS" being designed to oversee "elders," they are "elders" themselves; instead of their "overseeing" a number of different cities, that several "bishops" were required in one city;—and there was certainly propriety in this, if we consider the probable number of the saints in that large city; Paul having preached there for years, and "all Asia heard the word of the Lord" from him.

In Paul's epistle to Timothy, having spoken of Bishops and their character, he remarks upon another class of officers, which should be noticed here, viz:

DEACONS.

This word is an anglicism, being formed from the Greek "*diakonos*," and signifies properly "a servant." The office of "deacons" is uniformly conceded to have originated with the apostles just after Pentecost, when the disciples had brought their money to the apostles for distribution among the needy, and they found it impossible to attend to the business satisfactorily. The alternative of choosing "seven men" (by the disciples, *en masse*) whom they appointed over that business, was then adopted, and thus originated the office of "deacons."

The name "deacon" is rather inferred than expressed, in reference to these men: "The widows were neglected in the daily ministration" (Greek, "*diakonia*"); what was to be done?—The apostles were overcharged with business of this kind, and said, "It is not reason that we should leave the word of God and serve (Greek, *diakonein*) tables, therefore choose ye out seven men," &c.—Acts. vi. 1-8. It will be seen by this text, that the Greek words used to express the service to be performed, have given rise to the name "DEACON" in this connection.

From Paul's describing the character of a deacon so formally, it is certain, that the office was considered important to the churches, even where community of goods did not exist. But I shall remark more at length on this office in considering the fourth general division of this subject and now will add a few remarks upon

ELDERS.

The word elder from "*presbuteros*," signifies "older," and seems to have been adopted as a technical name of the officers to the churches, from the fact that those who were chosen to oversee and feed the flock were elderly persons—or, what is more probable, older in the faith, experienced Christians. Paul told Timothy not to "lay hands suddenly on ANY MAN," and not to choose as a bishop one "newly come to the faith."

The apostles "ordained elders in every church" (Acts iv. 23), and this was done "by suffrage," as the Greek word, rendered "ordained," signifies. So they were chosen as the "deacons"

were at the beginning. (Acts. vi. 1.)

Paul left Titus in Crete, that he "might set in order the things that were wanting, and ORDAIN ELDERS IN EVERY CITY."

In my next, and concluding article, on the "mutual obligations which grow out of the relations of the different members of the church," I shall endeavor to demonstrate, that the elders or presbyters in a church, embraced both BISHOPS and DEACONS; and that the appointment of *elders* in a body of Christians, is SCRIPTURAL CHURCH ORDER—and that, too, without CREEDS or COVENANTS.

Rochester, N. Y., December, 1848.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.

BY J. I. CALKINS.

The ideas of all, learned and unlearned, priest and people, appear to be very vague and indefinite, in all their expressed notions of the "human spirit," as to what it is or is not. It is called an element, a substance, an entity, a something within the body, living, intellectual, conscious, deathless: its course onward, its aspirations upward; called, for a season, to a perishable tenement, which eventually dissolves to dust, leaving its freed inmate to enlarged capacities for good or ill; itself a creature or an emanation from Deity, it lives and labors for "mansions in the skies," or sinks for ever in the "unfathomable burning pool," yet "never, never dies."—Still, it is impossible to give a distinct theory on the matter, of any one, much less of mankind at large, ideas so vary, and are ever varying, and such a mingling of words, such as soul, spirit, mind, &c. Says Baxter: "An immortal spirit is a distinct, self-conscious, invisible being, endowed with natural powers of never-ceasing action, understanding and will, and which is neither annihilated nor destroyed by a separation of parts. Such is the soul of man." At the same time, these indistinct, unsettled, fluctuating opinions, or imaginings, betray a wrong somewhere, either in the starting point, or in following out the detail. Now, I respectfully submit, whether the cause of truth and true religion would not be the gainer, if something definite could be settled upon, touching this matter, as to what "the spirit of man" is; its origin and destiny; its relation to man in this life, as well as what transpires at the close of it. There is a spirit of inquiry abroad in regard to this subject, and I propose saying a little on the matter, in a few brief articles, by way of expressing my opinion, or, rather, what I think the Bible plainly informs us touching the question in hand, though I only should thereby expose my ignorance, hoping that some one more able will furnish something substantial for our minds.

I have long been of opinion, that whatever might be known in regard to the 'spirit of man,' could only be gained by an examination of the sayings of the Bible on this point. It is true, they are not very many, bearing directly to the question, yet, as it is the word of the Lord which stretcheth forth the heavens and layeth the foundations of the earth, and formeth the spirit of man within him, whatever he does say on the point, may be supposed to be very near the truth, or an approximation towards it. It is doubtless a matter not altogether within the scope of the object of divine revelation, still, whenever it is hit upon, I think the light given is none the less clear and certain, I cannot conceive of any element as great, within the range of human research, that promises to throw any light upon the "spirit of man," in regard to its essential nature, or its connection with the human organization. Nor do I know of any branch of human knowledge that opens any door for its study, any further than its

mere effects as that appears to be all we know of it. "Thou canst not tell whence it cometh nor whither it goeth."

It will be well for us perhaps to notice the different applications of the term spirit. It is applied to God. "God is a Spirit." The article is not in the original, so that it may read, "God is spirit." It is applied to beings or personal agents, whether good or bad, whether angels, demons or men. 1 Pet. iii. 19: "By which also he went and preached unto the *spirits* in prison." Rev. xvi. 13: "And I saw three unclean *spirits*," &c. Heb. i. 14: "Are they not all ministering *spirits*, sent forth to minister to them who shall be heirs of salvation?" It is used in the sense of energy, vigor, impulse, excitement. Jer. li. 11: "The Lord hath raised up the *spirit* of the kings of the Medes." Ezek. i. 12, 20: "Whither the *spirit* was to go they went." Ezek. iii. 19: "I went in the heat of my *spirit*." Prov. xviii. 14: "The spirit of a man will sustain his infirmity." It is used in the sense of temper or disposition, whether good or bad. Isa. xix. 14: "The Lord hath mingled a perverse spirit in the midst thereof." Judges ix. 23: "Then God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously with Abimelech." Prov. xvi. 19: "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." This application of the word spirit is quite common. How often is it said of a person, he manifests a good spirit or a very bad spirit, as the case may be. It also opens before us a wide and very interesting field of inquiry which I shall try to glance upon hereafter. The ground of this application of the word, and whether it blends with the second manner of usage named and to what extent.

There is another application of the word which is mainly the burden of these articles, in which the term is applied to what is commonly styled, "the spirit of man;" a something generally supposed to be identified with the man in some way or other, from birth till death. I do not apprehend any other subject to which the word is applied, unless it be that of the person or selfhood, a usage alike to that of the word soul, in many instances; one passage I will refer to. Gen. vi. 3: "My spirit shall not always strive with man, for that he also is flesh;" that is, *I* will not, &c.—This passage is so much like Isa. lvii. 16: "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls that I have made," that "*my spirit*" in the former appears to be equivalent to "*I*" in the latter.

On each of the foregoing applications of the term, I design to make a few remarks:

1. Of the essential nature of *spirit* we are ignorant, as well as of the essential nature of matter, and, for ought we know, they are the same; and, also, spirits may differ in their nature and parts, as they differ in name and character. The Scriptures use spirit in contrast with flesh, as in Isa. xxxi. 3: "Their horses are flesh and not spirit." Also, Christ says (Luke xxiv. 39), "A spirit hath not flesh and bones as ye see me have." Yet, notwithstanding he was possessed of flesh and bones, he was actually a spirit, according to Paul in 1 Cor. xv. 45: "The last Adam (Christ) was made a quickening spirit." By the former here is doubtless meant a phantom or ghost, according to the common notions concerning those airy, vapory shapes, destitute of substance. The saints, in the resurrection state, will be spirits as appears from 1 Cor. xv.: "It is raised a spiritual body"—"shall bear the image of the heavenly"—the quickened spirit. 1 John iii. 1; "When he shall appear, we shall be like him." This state is in contrast with that expressed by "living soul," "an animal body," and might proper-

y be called "*living spirit.*" Heb. xii. 23: "The spirits of just men made perfect," is farther proof that men made perfect are spirits, as men in this imperfect state are called souls. "The spirits of just men" is an expression analogous to that in Rom. ii. 9: "Every soul of man." This meaning every man, and that, just men. The former expressive of the spiritual state, and the latter of the animal state. It is not to be supposed that the saints will, in their bodies, be like the angels in every respect, because they are both spirits; nor like the Almighty, who is a spirit, for the language of Paul in 1 Cor. xv. in regard to kinds of flesh, may be as true if applied to spirit, so that there is one spirit of just men made perfect, another of angels, another of demons, &c. It is quite common to blend the moral and physical senses of the word spirit and spiritual, but I would wish to keep them distinct, always using them in their physical sense, unless expressly stated otherwise. The words have manifestly this import in 1 Cor. xv., and not a moral sense as opposed to sinful, as Prof. Bush intimates; for Paul is certainly discussing the subject of bodies and not characters in answering the question, "With what bodies do they come?" Spiritually, in a moral sense, must pertain to the mind or heart, or the actions at most, for "with the heart man believeth" and the "love of God is shed abroad in the heart;" but a spiritual body—the resurrection body—is spiritual in the sense that our bodies now are animal, that is in a physical sense, and relates to their organization, elementary nature, habits of existence and powers of life and action. A difference in the organization, habits and powers of spirits or spiritual things is, therefore, not improbable, varying, according to their sphere, station, character and office, as much so perhaps as that of animals, from the moving creature that hath life up to man, made in the similitude of God, or as the sun and moon have each a glory of their own, or as a star differeth from another star in glory.

The natural body and the spiritual body are unquestionably of the same elementary substance, and differ only, as before stated, according to the will of their all-wise and Almighty Creator.— That the spiritual body should be intangible to our earthly senses is no objection to the foregoing view, for the most powerful agents in nature are unknown except by their effects, and agents known to be natural escape the notice of our senses, and are only believed to be so by proofs addressed to our minds, rather than our bodily senses. The foregoing remarks apply only to spiritual beings and not to the spirit of man as such ; for I do not think it is either an element or an entity, nor a substance of any kind or character. But I shall say more about this in my next number. “Who knoweth the spirit of man that goeth upward ?”

2. I now come to notice that application of the word spirit, which makes it signify temper or disposition, as "a perverse spirit," "an humble spirit," "a spirit of jealousy," "a lying spirit," &c. It is said that once an "evil spirit from the Lord troubled Saul," and also that on a certain time a "spirit stood before the Lord and said, I will go and be a lying spirit in the mouth of Ahab's prophets." From these statements and others in the Scripture, it appears that either Saul the man of Shechem, and Ahab's prophets, were possessed of, or under the power of certain personal agents or spiritual beings, termed evil, or lying spirits, or else these spirits were but jealousy, envy, malice, lying, &c., embodied and personified by a figure of speech. The same may be said of the unclean and evil spirits cast out by the Savior and his apostles. It is perhaps worthy of remark that a spirit of wisdom, of knowledge and understanding, is only spoken of Christ in Isa. xi., and is never applied to man.

except as a gift from God, obtained through obedience. If it be true that Saul and others were under the dominion of evil spirits, then it seems highly probable that many have been, and many still are, under the like demon power. Anger, pride, perverseness, lying, perplexity, malice, envy, despair, may each be supposed to be the workings of a spiritual, personal agent through the man, under whose influence he manifests these and the like passions and states of mind.

Insanity may also be considered as a result flowing from the same cause to a great extent which probability is strengthened by the history of those, out of whom devils were cast by the Savior, as briefly given by the evangelists. But we must postpone further remarks on this point till our next.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR

Rochester, Saturday, January 6, 1849.

Speaking the truth, in love.—PAUL

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REMOVAL OF OUR MEETINGS.—Our meetings in this city are removed to **IRVING HALL**, Buffalo street, opposite the Eagle Tavern. Meetings will be held three times on the Sabbath, and on Tuesday evenings.

TIMES OF THE GENTILES—JERUSALEM TRODDEN DOWN—PRESENT MOVEMENT OF THE JEWS.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke, xxi. 24.

This positive declaration of the Savior, by the prophetic student, is viewed with peculiar interest at this time, when the expectation of the Protestant world, and of the Jews, is raised high, that they will soon return to the land of their fathers to rebuild their ancient temple—at Jerusalem. The whole affair we look upon as one of the strong delusions of these last days; well calculated in its nature to strengthen the Jew in his infidelity and wilful rejection of the Son of God; and the Protestant world in their fabled notion of the conversion of the world, or the speedy dawn of their fancied millennium.

"Jerusalem shall be trodden down." Never was a prophecy more literally fulfilled. Rome, symbolized by that "dreadful and terrible" beast, which was to "break in pieces, and stamp the residue with the feet of it"—most fearfully and effectually trod down Jerusalem, when they conquered it by Titus. And the heavy tread, from that time, has not been taken off that devoted city, and the land of Judea. But it was to be

"Trodden down of the Gentiles." This part of the prediction too, has been fulfilled to the letter. Rome, and the nations that have successively held dominion over Jerusalem, have been strictly Gentile.

tile. The Jews have never held dominion there, since their conquest, great destruction and utter overthrow by the Romans. But it was to be trodden down

"Until the times of the Gentiles be fulfilled,"—This too must be most strictly accomplished: according to the plain import of the language.—"Heaven and earth shall pass away," said the Savior, "but my words shall not fail." Matt. xiv. Hence Jerusalem can never be freed from the heavy tread of Gentile power so long as their oppressive rule over the world shall continue. While they shall hold dominion over *Jerusalem*, is not the meaning, but, so long as they shall rule the *world*. To say that Jerusalem was simply meant, the import would be thus, Jerusalem shall be trodden down of the Gentiles until their times of treading it down shall be fulfilled: or, more plainly, they shall tread it down just as long as they shall tread it down! which would be the climax of profound nonsense. But to say that Jerusalem shall be trodden down of the Gentiles, so long as they shall hold dominion over the *world*, is good sense, and according to the clear import of numerous other prophecies: One of which reads, "The fourth beast, shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the WHOLE EARTH, and shall 'TREAD IT DOWN, and break it in pieces.' (Dan. vii. 23.) Then, just as long as this fourth and last beast, or Roman kingdom, in its united and divided forms, shall tread down the "WHOLE EARTH," as a matter of course, just so long will Jerusalem be trodden down of the Gentiles. But

"The times of the Gentiles"—What are they? They must be the times of Gentile rule; during which time the four great monarchies, viz: Babylon, Medo-Persia, Grecia, and Rome, should exist, and successively stretch their iron sceptres over the world. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii. 13, 14. The *two thousand and three hundred days*, or years, from the time of their commencement to the time when the sanctuary shall no longer be trodden down but be cleansed, constitute the times of the Gentiles; for, this period is named as the length of time, that the sanctuary, or Jerusalem, and the host, the saints, shall be trodden down by the Gentiles. But what event will mark the

Fulfillment of the times of the Gentiles? The restoration of the Jews, according to the flesh, to the city and land of their fathers, is the ready answer of the Protestant world. And this expectation is now being greatly strengthened, by the present movement of the Jews to re-build their temple in Jerusalem. Speaking on this matter, the N. Y. Express says:

"The Jews, both here and in Europe, are just now making great efforts to raise subscriptions for the rebuilding of the Temple of Jerusalem—permission to that effect having recently been given them by the Turkish Government. The subject has been in agitation in this city, of late, and at the Hebrew Festival, the other evening, at the Coliseum, it was prominently discussed. Among the guests there, not mentioned in our report of proceedings, was a Greek Rabbi, who comes here specially commissioned to raise money for the enterprise in question; and we are told his errand, thus far, has been pretty liberally rewarded. The Rabbi goes, next, South, we are told, and, before going back to Europe, will visit the Eastern States. However chimerical this new movement may appear, we confess to us there seems a sublimity of purpose about it which must claim the respect at least, if not the sympathy, of all Christendom."

Doubtless, not only the "respect and sympathy of all Christendom" will be enlisted, but their purses will be opened to aid in carrying forward the measure. And in doing which they will unwittingly put their hand and seal to the impious doctrine of the Jews, that Christ was an imposter! For if the Jews in their unbelief can regain their political standing as a nation, in the land of Palestine, rescue their City and land from the iron tread of the Gentiles, rebuild their temple, and restore their worship; they will prove the words of Christ untrue, which say these things shall not be done during Gentile reign; or that "Jerusalem shall be trodden down, until the times of the Gentiles shall be fulfilled."

If the restoration of the Jews to their land and national privileges, is the event that will mark the termination of the times of the Gentiles, then we must necessarily look for the Gentiles to be trodden down of the Jews, until the times of the Jews be fulfilled. For, whenever Jerusalem shall cease to be trodden down, then Gentile power over the world will end. And if at the fall of the Gentiles, the Jews are to rise to power, they of course will have their time of treading down the world! But the very nature of the case and the word of God forbid such an expectation. Then, the event that will mark the close of the times of the Gentiles, instead of being the return of the Jews to Palestine will be

Coming of the Son of Man. Hence, "in the days of these kings" [of Rome divided] shall the God of heaven set up a kingdom which shall never be destroyed." (Dan. ii. 44.) But how will he set it up? Not by restoring the infidel Jews to Palestine, nor by converting the world; but by "breaking in pieces and consuming all these kingdoms" of the world. But how will he do this great and glorious work? Not through the agency of the rebellious and stubborn Jews, nor a corrupt church, nor by any human agency: for, without hands, (or as the margin reads, "which was not in hands,") the stone is to smite the image, or kingdoms of the world, and break them to pieces. Dan. ii. 34. Or more clearly, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the books were opened. I beheld THEN, because of the great words which the born spake; I beheld, till the Beast, [the fourth and last] was slain, and his body DESTROYED and given to the burning flame." Dan. vii. 9-11.

This is what will take place when the "times of the Gentiles be fulfilled." "Jerusalem shall be trodden down until that time;" or until the coming of the Son of Man to "destroy" the "beast," or the nations of the Globe. Therefore, the Jews cannot again possess their land, their city, and rebuild their temple. God's word forbids any such expectation, and it will never fail.

With this view of the matter, we should not be deceived by the present movement of the Jews, nor any other strong delusion of this day of wonders and perils. But we should look upon this movement as the natural fruit of the spirit of revolution that prevails over the world; and, in connection with other events, we should view it as a sure token that the times of the Gentiles are about closing; when the day of the saints eternal redemption, and ineffable glory will open to their joy. Be ready to share in the priceless blessings that it will

bring; and rejoice in the sure evidences that proclaim it near.

PHRENOLOGICAL JOURNAL.—The first number of Vol. XI. of this highly interesting and decidedly useful work is received. Those who desire to read on the science of Phrenology, will do well to obtain the Phrenological Journal. Price \$1 per vol.—Fowler and Wells publishers, New York.

WATER CURE JOURNAL.—This truly beneficial work has commenced the seventh Volume: the first number of which is before us. Price \$1 per volume. Address Fowler and Wells, New York. We recommend it to the patronage of our readers.

TRACTS.—Just received, and for sale at this office, a small quantity of the following Tracts and Pamphlets:

An Examination of the Divine Testimony, concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 10 cents; in covers, 12½ cts.

Exposition of the xxivth of Matthew. By E. R. Pinney. 3 cents.

Future Punishment not Eternal Life in Misery, but Destruction. By Henry Grew. 2 cts.

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(*¶*) The tracts published by H. Grew can be had by addressing him, Philadelphia, Pa.

CHURCH ORGANIZATION.

This is an unscriptural phrase, which has been necessarily created to express the nature of an unscriptural practice. All unscriptural names, have originated in a similar manner. First, false doctrines and anti-christian practices have been created; and, as they were nameless in the scriptures, as a matter of course, unscriptural names have been invented to designate their character. Or, in other words, the illegitimate child has been born, and then named according to the nature of the office it was designed to fill. Remember, that every doctrine or practice, which claims to be of divine origin, is invariably anti-scriptural and erroneous, when it is nameless in the Bible, and is dependant on sectarian or human wisdom for a name. It would be an impeachment of the perfection of God's word to suppose that it teaches doctrines and practices, for which it has no name. God is as capable of giving names, as he is of creating things, or giving doctrines and practices to be observed. He has given in his word, neither the doctrine, example nor name of church organization, according to present usages and understanding of the phrase by the church; therefore, we unhesitatingly say, that church organization is an unscriptural practice.

But, it may be said, we care nothing about the name—it is the nature of the thing that we desire to know. There is some way in which a church is formed, gathered, planted or organized; and how this work should be done, is the question with us. Very well, we will endeavor to satisfy your desires on this point.

For convenience, we will use the word organize, and its derivatives; and at once enter upon the inquiry, How SHOULD A CHURCH BE ORGANIZED?

The Catholics, the Episcopalians, the Presbyterians, the Methodists, the Baptists, and the members of each respective sect, are ready to answer, Let the work be done according to the rules of our church: for each is confident that the plan on which his

church is organized is right. One thinks, before the organization can be perfect, that the Pope, the pretended Vicar of Christ, with his triple crown, must be seated in the chair of St. Peter; and the whole system of Catholicism be put into successful operation. Others suppose the organization cannot be perfect, until Bishops, Archbishops, Priests, Presiding Elders, Conferences, Councils, Associations, Presbyteries, &c., as the case may be, are created, or until the system of Protestant Sectarianism, according to the rules of their faith and order, is complete or ready for operation.

We, as a people, have either come out or been driven out from all of these anti-christian organizations. Some in the honesty of their hearts, and in the zeal of their heads, seeing the evil of these things, and endeavoring to flee from them, have run into the extreme of disorganization; or have rejected even the church order of the New Testament.—Others, to avoid the evils of this extreme of their brethren, have endeavored to introduce an order, or to effect an organization among us, which they consider necessary for the prosperity of the cause.—They of course think the church is not organized until the rules of their "platform" or "basis" are complied with.

We see, by the Herald, for Dec. 23d, that the "Platform" or "basis" on which a church has recently been organized in Portland, Me., is as follows:

"The undersigned, being desirous to obey the call of God as made known in the gospel, do hereby unite ourselves together as a church, covenanting to observe and maintain the order of the gospel.

"And while we acknowledge and receive the whole Bible, as the appointed and divine expression of the will of God, as the only and sufficient rule of faith and practice to individuals, and the only standard for the due regulation of worship, doctrine, government, and discipline to the church; we believe and feel that we are called thus to unite, in order to profess, promulgate, support, and defend, more effectually, the Bible testimony on the coming of our Lord Jesus Christ and its accompanying events, which we believe ought now to be continually expected; and to assist each other and our fellow-men in securing the needed preparation."

Individuals were now received, one by one, who recognized in the above an expression of their views of duty in the service and cause of God, to the number of ten or a dozen, against whom no objection was presented. As each one presented himself or herself, (after the first one was received by the council) the question was proposed, if they could fellowship those received as Christians; and the same question was proposed to those received in reference to the one presented. Others have since been received.

Another printed "Basis of Church union, of the Second Advent Church" in —, and several other places, reads,

"BASIS OF CHURCH UNION OF THE SECOND ADVENT CHURCH."

WE, the followers of the Lord Jesus Christ, who are looking for his speedy personal advent and reign on earth, believing the Scriptures of the Old and New Testament to be revelation from God, and a perfect rule of faith and practice, do covenant with God and each other to be governed by that rule.—To meet together and exhort one another, and so much the more as we see the day approaching.—We promise faithfulness to each other in submitting to and enforcing Gospel discipline;—and as we believe that Christ has but one Church on earth, composed of all true believers, we receive all who evince that they love the Lord Jesus in sincerity, by a godly walk and love for his appearing, as our brethren, and grant to them all the privileges of the Church."

Now it is not our design to critically examine the correctness or incorrectness of either the Catholic, the Episcopalian, the Presbyterian, Methodist, Baptist, or Advent "Platform" or "Basis" of Church union, or organization; but we will, as a passing re-

mark, say, that we hold the Bible, especially the New Testament, as the only foundation, basis, or platform, on which the church of Christ can be organized, or scripturally built. Upon *this rock*, he said, he would build his church. We also think that no human covenant, or agreement, verbal or written, can unite, according to the principles of the gospel, people as a church of Christ. If they have been joined to Christ, by faith in and obedience to his word, and the reception of his spirit, they have, as a matter of course, been united as members of his body; consequently all other acts to make a union, are superfluous, at least. And further, we think it not the prerogative of the members of the church, but of Christ the Head, to "grant to them all the privileges of the church." Moreover, we believe the only way members can be added to the church is, not by vote, but by faith in and obedience to the gospel. But as it is not our object to criticize these measures, we say we could not adopt them, if for no other reason than because they are not taught nor commanded in the Bible.

Christ said to his Apostles, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: and lo I am with you alway, even unto the end of the world." Matt. xxviii. 19, 20.

If either this "platform" or this "basis" is found in the teachings or commands of the New Testament, then we will cheerfully observe it; but, if not, then we should reject it. All conversant with that book, very well know, that it teaches no such measures. Then as Christ has taught us to observe ALL things which he has COMMANDED—and as he has commanded us to observe no such "basis" or "platform," but has plainly taught us what to do in this case, we therefore conclude that it would not only be a departure from but a violation of his word for his disciples to adopt any other Basis, Platform, or plan of church organization, or order, than what he has commanded them to observe.

The organization of the church of Christ was performed by himself, in the days of his ministry; He laid the sure foundation—and other foundation can no man lay, than that which Christ has laid; hence, every other Platform or Basis on which to organize the church of God, is wrong. It is true that local churches have been gathered, and members have been added; but the gathering and addition have been a gathering and an addition to the original church, or to the Lord. Hence the three thousand who were converted on the day of Pentecost, were "added to the church." Acts. ii. 47. Or as expressed in Acts. v. 14, "Were added to the Lord."

Then the church of Christ did exist at this time, when these additions were made to it, or to the Lord. Well, how did Christ organize this original church?

1. He made disciples by preaching the gospel of the kingdom. The power and love of the truth he proclaimed, caused them to follow him.

2. Out of his disciples, he "ordained twelve, that they should be with him." Mark. iii. 14. In these twelve Apostles all the gifts of the church concentrated; so that the first church was perfect in its order.

According to this mode, the Apostles gathered churches, or added members to the original church. We will give one example.

"Now when they had passed through Amphipolis and Appollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts. xvii. 1-4.

1. They preached Christ—
2. The people believed—And
3. They *consorted* with [or "adhered" to] Paul and Silas.

In this way people were added to the church, or to the Lord; or, if you please, local churches or congregations were gathered by the Apostles.

When this was done, then, at a suitable time, the church was set in order by the simple appointment of Elders or Deacons, or both, as the wants of the Congregation might demand. Titus, i. 4; 1 Tim. iii. 8. The manner in which these officers were chosen we think may be learned in Acts. vi. 1-6. They were chosen by the church, or congregation. The laying on of the hands of the Apostles, was a work specially confined to their day: a day of miracles. We now have no Apostles, only as we have the original twelve, who are still in the church by their word; they have no successors.

Here we have the example of Christ and the Apostles. It is plain and simple. Shall we imitate them? Or shall we adopt a "Platform" or "Basis" of our own, and organize churches, and establish an order, nowhere recognized in the New Testament? If we would do, or "observe all things, whatsoever Christ has commanded"—we shall do the former.

We entreat our brethren who may have gone into any other measures than what the New Testament justifies, in this respect, to abandon them with cheerfulness, and gladly and faithfully imitate our Lord and his inspired Apostles. The primitive church had no other "Platform," or foundation on which to build than the "Rock" on which Christ said he would build his church. (Matt. xvi.) They had no other "Basis" of church union than the Word of truth, and the Spirit of Jesus. And they had no other mode of organization, or of adding members to the church or the Lord, than what is taught in the New Testament. And if this sure foundation—this bond of union—this manner of gathering and setting in order churches—and this way of adding members to the church, was sufficient for the Apostles and primitive church, it certainly is all sufficient for the church now.

 Bro. Pinney is improving slowly; but is yet confined to his room. We hope to be able to speak more favorably of his case soon. It is highly gratifying to him, and we think pleasing to God, to be remembered as he has been by his numerous friends. Others doubtless will not be forgetful in this matter.

 Relative to the New York Conference war resolution, the Herald says, "The word *all* was not in it: it was simply war." By request we cheerfully make this very unimportant correction. On "commander," we gave in a previous No. Bro. Hinnes' explanation. Perhaps he overlooked it.—Further we deem it unnecessary to remark.

FREE LIST.—We request every brother and sister who receives the paper free,—the most of whom we have not heard from for years,—to inform us immediately whether they wish its continuance or not:—we leave it to their conscience to say whether they are absolutely unable to pay ANYTHING. At the expiration of two weeks from this time, every name marked free, from whom we do not hear, will be erased from our books.

FOREIGN NEWS.—The Presidential election in France has resulted in the choice of Louis Napo-

leon to the Presidency. The Emperor of Austria has abdicated his throne, in favor of his Nephew. And the Pope has fled from Italy.

Correspondence.

DID IT RAIN BEFORE THE FLOOD?

Many take the negative of this question, some of whom make it a basis to prove a point in a theory which I conceive to be contrary to the word of God. Hence the importance of settling the question. I have now lying before me a paper in which I find the following declaration, viz., "There is no proof that it rained before the deluge, the earth at that time being in this respect like the land of Egypt, watered by the Nile, &c."

Now I take the ground that there is proof, and Bible proof, that it rained before the flood. By turning to Gen. ii. 5, we find the inspired penman, in reviewing the history of the generations of the heavens and earth, mentions two things yet wanting.

1st. "The Lord God had not caused it to rain upon the earth."

2nd. There was not a man to till the ground." He then proceeds briefly to state the manner in which they were produced. Verse 6th, "But there went up a mist from the earth, and watered the whole face of the ground." Thus he describes the manner in which he caused it to rain. But says the objector, he does not say it rained; but "a mist went up from the earth." Ah, indeed. By what other means can you conceive it possible he should cause it to rain, unless by a direct act of the creation of water in mid-heaven? For in Gen. i. 6, 7, we learn God had made a firmament by which he had "divided the waters which were under the firmament from the waters which were above the firmament."—Hence there could be no rain until water ascended. Accordingly there went up a mist from the earth by which the whole face of the ground was watered."

To make the argument perfectly plain, suppose your child to inquire of you, "what makes it rain?" Your answer would be, "A mist rises from the earth, [and if you would explain more fully the whole process, you would add] which mist condenses until the particles of water become heavier than the atmosphere, when of necessity they fall to the earth in the form of drops, which we call rain. So Moses recorded it: "a mist went up from the face of the earth."—Hence the Scriptures clearly teach us it rained before the deluge, yea, even before the herb of the field grew. [See Genesis ii. 5.]

Moses having thus described the manner in which God caused it to rain, he proceeds in the 7th verse to describe the manner in which a man was produced to till the ground. And inasmuch as there is no mention of man's tilling the ground until he had sinned, [see Gen. xix. 23] I cannot see why the objection is not as valid against his creation at the time and in the manner described in the seventh verse, as to doubt God's causing it to rain at the time and in the manner described in the sixth and seventh verses. But the objection is not valid in either case. Let us believe, my brethren, the record which God has given, which record clearly teaches us that it did rain before the flood, yea, from the beginning.

I might present other arguments, especially one from the token God chose of the covenant made with Noah.—[Gen. ix. 12, 13.] The rainbow which says God, "I do set in the cloud," —not will, "but do se;"—a customary thing, with which Noah was well acquainted, and knew to be produced by laws governing the natural world. Hence a sure and everlasting token.—But I will close this already too lengthy article.

That the Lord may bless and lead you into a truth, and sanctify you through the truth, and save you in his kingdom when he comes, is the prayer of your brother in affliction, yet rejoicing in hope of eternal life. E. R. PINNEY.

In the Furnace, Jan. 2, 1849.

FROM BRO. S. BEAN.

DEAR BRO. MARSH:—I am sorry that we do sometimes see, in certain of the advent papers, that, with some, love is not made perfect in the soul; for when I discover witty expressions and a censorious spirit my heart is pained within me. What makes a christian? I think it is to be Christ-like; to have the mind of Christ; his spirit dwelling in us and ruling the heart: then we shall be bible christians, and then we shall be lead to treat every body, saint or sinner, with a tender spirit; and when we are reviled we shall not revile again, but leave it all with the Lord, who will bring to light the hidden things of darkness, and judge every one according to their works. We have left East Bethel, and the dear brethren there with whom we have taken sweet counsel, and come to this place, not knowing what may befall us, but expect that trials and afflictions await us, such as are common to God's people, and especially those who are looking for the Lord soon to be revealed, to take vengeance on this ungodly world, and gather his elect from the four winds into his everlasting kingdom. I do sometimes long to go home; O yes, I sigh for home, the blessed rest that is to be prepared for the children of God, the new earth.

Waterbury, Vt., Dec. 4, 1848.

Foreign News.

ROME.

THE POPE'S ESCAPE FROM THE CAPITAL IN THE DISGUISE OF A SERVANT.

The following account of the Pope's flight from Rome into the Neapolitan territory, is furnished by the Naples correspondent of the Times:

"Since the assassination of M. Rossi, the Pope remained a close prisoner in the Quirinal; and the Duke d'Harcourt, the French Representative, was compelled to reside in the palace, for the purpose of affording the protection of his person and flag to the sovereign Pontiff. The business of the Government went on in the Pope's name, but without his sanction, and so far did he carry his resolution not to be dictated to, that he refused even to receive the reports, according to invariable custom, of the officer of the guard. Such a state of things could not long continue, and the members of the diplomatic corps, as it is said, arranged a plan for the liberation of his Holiness, of which the immediate execution was entrusted to the Count de Spaur, the Minister of Bavaria. At an early hour, previously agreed to, the Pope retired into a private room for the purpose of apparently conferring with the gentleman I have just named, and there he disguised himself in the livery of the Bavarian legation. In a few minutes the carriage of the Minister was called, and the Count de Spaur, followed by the Pope, disguised as his servant, descended the grand staircase, entered the carriage, the Pope mounting on the box along side the coachman. The artifice succeeded—no suspicion arose either in the Quirinal or the outward guards, and the good old man was enabled to breathe the air of liberty. Immediately on arrival at the residence of the Bavarian Minister another transposition was made. The Pope took off the livery suit, and dressed himself in the usual costume of the Ministers chaplain, or *oumonier*, and M. de Spaur having already given notice of his intention of going to Naples, and received passports

from the Government, post horses were soon procured, the Count and his supposed chaplain took their places in the carriage, and then happily cleared the gates of Rome. It was some time before the mistake was discovered, as of course due care was used by those in the secret to say that the Pontiff was engaged in his devotion, and could not be disturbed. When the flight became known the ministry was thunderstruck, and as I hear, dragoons were dispatched to bring back the fugitive. But either these measures failed, or the new Government hesitated in arresting the person of an ambassador, and the Count de Spaur, with his reverend charge, crossed the frontier in safety, and arrived at Gaeta, a large town, the first in the Neapolitan territory, not far from Terracina. The Pope left the Quirinal on the evening of the 24th, and arrived at Gaeta on the night of the 25th."

HIS PRESENT SITUATION.

The King of Naples, with his family, immediately proceeded to Gaeta, when the news reached Naples. The Queen and Princes remained at Gaeta, while the King returned to Naples to make preparations for the reception of the Pope. The Roman and Spanish Ministers at Naples went to Gaeta, and the diplomatic corps at Naples, except the Sardinian member thereof, has arrived at Naples, with the Cardinals.

Upon the subject of his place of flight, a paper published on the spot remarks:

"There is no doubt that the temporal sovereignty of the Roman Pontiff has been placed in serious jeopardy by the withdrawal of Pius IX. Had he gone anywhere but under the shadow of the bombardier of Messina, and the assassin of the Bandieras, the Democracy would have borne it patiently. Malta would have been considered a decorous and dignified retirement. But he has chosen to sail in the same boat with the detested Ferdinand, and there will be but one conclusion drawn in Italy, viz.: that he appeals to brute force, and flings down the gauntlet to his once adoring and confiding subjects. This is a most serious matter, and the friends and admirers of the Pope are filled with dejection and despondency."

HIS MANIFESTO.

The following is a copy of a manifesto addressed by the Pope to the people of Rome:

"Pius IX to the Roman People."

"The outrage in latter days committed against our person, and the intention openly manifested to continue these acts of violence, (which the Almighty, inspiring men's minds with sentiments of union and moderation, has prevented,) have compelled us to separate ourselves temporarily from our subjects and children, whom we love, and over shall love.

"The reasons which have induced us take this important step—Heaven knows how painful it is to our hearts—have arisen from the necessity of our enjoying free liberty in the exercise of the sacred duties of the Holy See, as under the circumstances by which we were then afflicted, the Catholic world might reasonably doubt of the freedom of that exercise. The acts of violence of which we complain can alone be attributed to the machinations which have been used, and the measures that have been taken by a class of men degraded in the face of Europe and the world. This is the more evident, as the wrath of the Almighty has already fallen on their souls, and as it will call down on them sooner or later the punishment which is prescribed for them by his Church. We recognize humbly, in the ingratitude of these misguided children, the anger of the Almighty, who permits their misfortunes as an atonement for the sins of ourselves, and those of our people. But still we cannot, without betraying the

sacred duties imposed on us, refrain from protesting formally against their acts, as we did do verbally on the 16th day of November of painful memory, in presence of the whole diplomatic corps, who on that occasion honorably encircled us, and brought comfort and consolation to our soul, in recognizing that a violent and unprecedented sacrilege had been committed. That protest we did intend, as we now do, openly and publicly, to repeat, inasmuch as we yielded only to violence, and because we were and are desirous it should be made known that all proceedings emanating from such acts of violence were and are devoid of all efficacy and legality. This protesting is a necessary consequence of the malicious labors of these wicked men, and we publish it from the suggestion of our conscience, stimulated as it has been by the circumstances in which we were placed, and the impediments offered to the exercise of our sacred duties. Nevertheless we confide upon the Most High that the continuance of these evils may be abridged, and we humbly supplicate the God of Heaven to avert His wrath, in the language of the Royal Prophet 'Momento Domine David, et omnis mansuetudinis ejus.'

"In order that the City of Rome and our States be not deprived of a legal Executive, we have nominated a Governing Commission, composed of the following persons: The Cardinal Castricane, President; Monsignor Roberto Roberti, Principe di Roviana, Principe Barberini, Marquis Revilaque di Bologna, Lieut. General Zucchi.

"In confiding to the said governing commission the temporary direction of public affairs, we recommend to our subjects and children, without exception, the conservation of tranquility and good order. Finally, we desire and command that daily and earnest prayers shall be offered for the safety of our person, and that the peace of the world may be preserved, when especially that of our state of Rome, where person may dwell within the fold of Christ. And, in the fulfilment of our duty as Supreme Pontiff, we thus humbly and devoutly invoke the great Mother of Mercy, and the holy Apostles, Peter and Paul, for their intercession that the City and State of Rome may be saved from the wrath of the Omnipotent God.

PIUS PAPA IX.

Gaeta, die Nov. 28."

FARTHER DOINGS AND RUMORS.

Upon the publication of the above document in the imperial city, the deputies were immediately called together by the Speaker, and sat in deliberation all night. Meantime the noblemen named in the Pope's proclamation vied with each other in repudiating the appointment. Princes Sciarra and Barberini got frightened at the unlooked for honor, and ran off over the frontier as fast as they could. Castracani distinctly refused to act in the capacity of irresponsible commissioner, and Zucchi took himself off to Bologna.

The Chamber of Deputies published the following resolution the next morning:

"1. The Chamber of Deputies recognizes no character of official authority in the paper from Gaeta, at variance as it is with all constitutional forms, to which the sovereign is subject as well as his people; and we declare that the present ministry, in the urgency of the case, shall continue until further orders, to administer the affairs of the country.

"2. A deputation from our body shall forthwith wait on the sovereign to request his return to Rome.

"3. The Upper house is invited to join him in the deputation.

"4. The National Guards throughout the states shall be called on to rally round their banners, and preserve the same order as hitherto."

It is commonly supposed that Lucien Bonaparte, Prince de Canino, is deeply implicated in the proceedings which have led to the pope's flight; and it is said that he will probably be ap-

pointed President of the Roman Republic, if one should ever be constituted.

Seven of the cardinals have arrived at Naples—but some accounts in the French papers assert that the pope had ordered the sacred college to proceed to Malta, in order that a conclave might be held there in case of his decease.

NORTHERN ITALY.

The Concordia of Turin of the 6th inst., states that a second popular demonstration had been made on that day, notwithstanding a heavy fall of snow. The mob, preceded by a tri-colored flag, marched to the residence of M. Gioberti, and by the honors they rendered him, they appear to salute him as the future president of the republic.

The provisional government of Venice has decreed that the 1st of December, the anniversary of the conclusion of the League of Lombardy, shall be a national holiday.

We learn from the Opinion of Turin, that the Archduke Regnier, late viceroy of Lombardy, had arrived at Mantua, and that Radetsky was shortly expected there at the head of a considerable force. It is rumored that a congress of Austrian Archdukes, generals and princes, is to be held at Mantua, to discuss the affairs of Italy.

Conferences.

Oswego, Watertown & Martinsburg.

We will attend Conferences at the following places:

Oswego, commencing Thursday evening, Jan. 18th, and hold over the Sabbath.

Watertown, commencing Thursday evening, Jan. 25th.

Martinsburgh, Lewis county, Thursday evening, Feb. 1st.

If there are other places in that region, where brethren wish to have special meetings, they will write to Bro. Marsh immediately, and arrangements will be made to answer their calls so far as we can.

J. C. BYWATER,
G. W. BURNHAM.

North Scituate, R. I.

A Conference, the Lord willing, will be held in North Scituate, R. I., to commence Friday evening, February 9th, and hold over the Sabbath. Brethren generally are invited to attend. Eld. MATTHEW BATCHELOR, from Vermont, will be with us.

For the brethren, D. C. TOURTELLLOT.

Appointments.

Canada West.

Bro. WM. DEVERELL will meet with the friends in Canada West as follows:

Edwardsburgh, Grove School-house, Feb. 3, 4.
Kemptville, Feb. 5, 6—if a place can be provided.

Will Bro. Ellcock see to it in time?

Mountain, at Ganzie's, Feb. 8, 9.

Corigan's, February 10, 11.

Moor School-house, Feb. 12, 13, 14, and 18, at which time the Lord's Supper will be administered.

Wm. J's neighborhood, Feb. 15, 16.

Matilda, School-house, near S. Dillabaugh's, Feb. 19, 20, 21.

Matthew Wiley's School-house, Feb. 22, 23.

Rochester, Auburn, & Batavia.

I will preach in Rochester, the Lord willing, on Tuesday evening, the 16th inst.

I will meet Bro. Burnham at Auburn, and preach there on the evening of the 17th inst., the Lord willing.

Also, will preach at Batavia, on Sabbath, the 14th inst.

J. C. BYWATER.

American Slavery.

A series of lectures, on this subject, will be delivered by FREDERICK DOUGLASS, in *Minerva Hall*, on the evenings of six consecutive Sundays. The first lecture on Sunday evening next, Jan. 7th, commencing at 7 o'clock.

New York & Connecticut.

The Lord willing, I will preach as follows: Bridgeport, Ct.—evenings, Jan. 17th and 18th. Bethel—January 19th–21st. New Milford—January 22nd–25th. Kent—January 26th–28th. Litchfield Centre—Sunday, February 4th. Ellsworth—Feb. 6th–8th. Sharon—Feb. 9th–11th. Middletown, Saratoga co., N. Y.—Feb. 14–16th. West Troy—Sunday, Feb. 18th. Esperence—Conference, 6 days—Feb. 20th–25th. Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. GROSS.

Business Notices.

To Correspondents.

I. C. Welcome—It is, to no. 278.

G. Dillabaugh—We cannot send by express now without too much cost. We see no other way than by some private conveyance, until navigation shall open again. If you know of any way to send them, let us know.

J. M. Stevens—You will give, in a plain hand, the name of your *Post Office* and *State*, that we may credit the dollar you have sent, and send.

Sister F. J. P.—The dollar is sent as directed.

J. Trimble—All right.

J. Turner—A. Rabb, of Franklin, O., has sent \$2,00 for you on Advocate account. Please collect and retain that sum of our subscribers, and inform us, that we may give credit.

R. Wattles—The dollar last July was received and acknowledged in no. 6, vol. 17.

A. S. Handrex—The "A. S. H." we referred to lives in the Far West.

J. V. Himes—Credit E. Rice, Hope, C. W., and C. McCollum, Quebec, C. E. \$1 each, and charge us the same.

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Rochester Tent.

A. Nesbit,	- - - - -	\$2,00
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For Bro. E. R. Pinney.

A friend, \$1,00; D. Woolverton, 50 cents.

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L. D. MANSFIELD.

Book Notices, &c.

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ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "Second ADVENT CHAPEL," Blount's Buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-st.

NEW YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

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ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 6.

ROCHESTER, N. Y.—SATURDAY, JANUARY 27, 1849.

Whole Number 266.

Poetry.

BE KIND.

Be kind to thy father, for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with grey;
His footsteps are feeble, once fearless and bold;
Thy father is passing away.

Be kind to thy mother, for, lo, on her brow
May traces of sorrow be seen;
O! well mayst thou cherish and comfort her now,
For loving and kind has she been.
Remember thy mother—for she will pray,
As long as God giveth her breath;
With accents of kindness, then, cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother—his heart will have dearth,
If the smile of thy joy be withdrawn;
The flowers of feeling will fade at their birth,
If the dew of affection be gone.
Be kind to your brother—whatever you are;
The love of a brother shall be
An ornament pure and richer by far,
Than pearls from the depth of the sea.

Be kind to thy sister—not many may know
The depth of true misery love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown;
Affection shall weave thee a garland of flowers,
More pleasant than wealth or renown.

Original Articles.

For the Harbinger and Advocate.

CHURCH OF GOD SCRIPTURALLY CONSIDERED.—No. VI.

BY L. D. MANSFIELD.

(Concluded.)

But we must more definitely consider our inquiry at the head of this article—which we can better do by resolving it into two—viz :

1st. WHAT IS THE DUTY OF ELDERS WHO LABOR IN WORD AND DOCTRINE TO THE CHURCH?

2d. WHAT IS DUE TO THOSE ELDERS FROM THE CHURCH?

1st. What is the duty of Elders, to the Church?

It is sufficiently apparent from what has been said that, in general terms, it is to "take care of the church of God." (1 Tim. iii. 5.) But let us consider some particular duties which are obvious from the New Testament.

1st. They should announce the approach of God's kingdom. Paul "disputed and persuaded the things concerning the kingdom of God."—(Acts. xix. 18-19.)

The gospel committed unto them is called the "gospel of the kingdom." (Matt. xxiv. 14.)

And Christ says every scribe instructed unto the kingdom of God is like a householder who brings out of the treasury things new and old." (Matt. xiii. 52.) How few preachers—alas! who do this at the present time! They say—there is nothing new to be said. This leads us to say,

2d. They ought to preach all the gospel. Paul said, "I have kept back nothing that was profitable to you. I am pure from the blood of all men, for I have not shunned to declare unto you ALL THE COUNSEL OF GOD." (Acts. xx.) And when he writes to Timothy he foretells that "men should turn from the truth to fables," and exhorts him "to preach THE WORD"—affirming at the same time that "all Scripture is God-inspired (Gk. Theoneustos) and is PROFITABLE." He also exhorts him "To hold fast the form of sound words in faith and love;" (2 Tim. i. 6.) though the time was coming when men "would not endure sound doctrine." If we would please God and be clear of the blood of souls we must "not shun to declare ALL GOD'S COUNSEL."

3d. They should illustrate and enforce the truths which they preach by their own lives.—"Speak thou the things which become sound doctrine,—in all things showing thyself a pattern of good works; in doctrine, showing UNCORRUPTNESS, GRAVITY, SINCERITY, SOUND SPEECH that cannot be condemned, &c." (Tit. ii. See also 1 Tim. iv. 7-11.) "Not as being lords over God's heritage but EXAMPLES to the flock." (1 Pet. v. 39.)

4th. They should not distort the truth, but present the word of God in its proper proportions. "Study to show thyself approved unto God, a workman that needeth not to be ashamed—RIGHTLY DIVIDING the word of truth." (2 Tim. ii. 15.) The word of God cannot all be received and digested at once—it should therefore be brought out in such relations as to make it most easily apprehended by the flock of Christ. It is quite possible, it would seem, to preach "the word of truth" with so little skill as to afford occasion to be "ashamed" of our work. May the Lord give us skill that we may "rightly divide" the Word of truth !!

5th. It is their duty to watch over the flock, feed them, faithfully admonish and rebuke those who sin. "Obey them that guide you—for they WATCH FOR YOUR SOULS as they that must give account." (Heb. xiii. 17.) "Preach the word—be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine;—Watch thou in all things." (1 Tim. iv. 2-5.) "There are many unruly and vain talkers and deceivers—whose mouths must be stopped—wherefore rebuke them sharply that they may be sound in the faith." (Titus, i. 10-11.)—"Them that sin rebuke before all—that others also may fear." (1 Tim. v. 20.) "Take heed unto yourselves and unto all the flock over which the Holy Ghost hath made you overseers, to feed the church of God!" (Acts. xx.)

6th. They are watchmen and ought to keep a good look out for approaching dangers and give warning; this has been more than implied under the preceding head. This is peculiarly applicable to our present position, near the kingdom of God—and "a scribe instructed into the kingdom of Heaven" will have some "new" and important admonitions for the church of Christ—as that solemn and awful event rolls forward.

Isaiah says, "His (Israel's) watchmen are

BLIND, they are all ignorant, they are all DUMB DOGS, they cannot bark, DREAMING OR TALKING IN THEIR SLEEP, (margin) LOVING TO SLUMBER." (Chap. lvi. 10.) And again "I have set watchmen on thy walls, O Jerusalem, that will NEVER HOLD THEIR PEACE until Jerusalem be made a praise in the whole earth." (Chap. lxii. 6.)—These two characters are in wide contrast—let us be like the latter, that when "The Lord shall bring again Zion" we may be among them of whom it is said, "Thy watchmen shall lift up the voice—with the voice together shall they sing!" (Isa. lxi. 8.)

In order to be able to admonish of approaching dangers;—the watchman must study the prophetic word and understand unfulfilled prophecy.—"Coming events cast their shadows before." God has so ordered—that prophetic truths may be generally understood just before their accomplishment—especially those which announce judgments. QUERE.—Are those faithful watchmen who glory in their ignorance of the future?

7th. They should not only preach the word of God publicly, but privately. Paul said, "I have taught you publicly, and from HOUSE TO HOUSE." (Acts xx. 20.) No faithful undershepherd—has performed his whole duty by his public ministrations. There are many members of the flock—whom infirmities prevent from being found in the place of public worship, these should be fed also.

Though we might say many things more upon the duty of Elders of the church who labor in word and doctrine, yet we are compelled to dismiss it and consider,

2DLY. The obligations of the church to those who are "over them in the Lord and admonish them."

1st. They should love and esteem them. Not indeed if they are unworthy of love and esteem; but supposing them to be what we have shown from the Scriptures they ought to be. Paul was a man of this cast himself and taught others to be, and said, "Let the Elders that preside well be counted worthy of double HONOR; and again, "We beseech you brethren know them that labor among you and are over you in the Lord, and admonish you; and esteem them VERY HIGHLY IN LOVE, for their work's sake." (1 Thess. v. 12-17.) Not simply for their office sake. No! Many ministers who have nothing else to commend them to their brethren than their office, throw themselves upon the dignity of their office as their only refuge—from merited disrespect.

The Apostle did not write this, for the benefit of such—but knowing that God's ministers had an unpopular work to perform, and all the reproach of the world would fall heaviest upon them—exhorted the church of God to "esteem them very highly in love for their work's sake." Paul had also been compelled to say to those for whom he had labored: "The more I love you, the less I be loved." And to those who, as he said, "had once received him as an ANGEL OF GOD, even as CHRIST JESUS, he exclaims; "Am

John W. Clark

I become your enemy because I tell you the truth?"

These brethren who, says he, "Would have plucked out their own eyes and given them to him, so dearly did they love him;—were perverted by other influences; and looked with a jealous eye upon the Apostle. Oh! how often when it becomes necessary for the minister of Christ to speak plain truth, do the professed followers of Jesus regard him, as the Galatians did Paul, as "*an enemy.*"

When the church at Jerusalem sent out Paul and Barnabas to the churches of the Gentiles in Antioch, &c., (Acts, xv.) their letter was fully expressive of the sentiments of love referred to. "It seemed good to us being assembled with one accord, to send chosen men to you with our beloved BARNABAS AND PAUL men who have hazarded their lives for the name of the Lord Jesus Christ."

Again Paul brings out the same obligation of the church in his Epistle to the Philippians.—(Chap. ii. 25-30.) "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor. Receive him therefore in the Lord and hold such in reputation, because for the work of Christ he was nigh to death."

2d. They should pray for their ministers.

Paul requested the churches to pray for him, and if he needed the prayers of God's people—certainly less gifted and less experienced men, need the church's prayers, and I humbly suggest whether, if the breath which is spent in speaking against the servants of Christ, even by the church, were spent in earnestly commanding them in prayer to God, they would not be far more useful than they are.

Paul says, "Pray for me that utterance may be given me that I may open my mouth boldly to make known the mystery of the gospel." (Eph. vi. 18, 19.) And in that very interesting chapter which concludes his 1st Epistle to the Thessalonians, he says briefly but touchingly, "BRETHREN PRAY FOR US!" (1 Thess. vi. 25.) This request is echoed by every minister of Jesus, who like Paul wants "the word of God to have free course and be glorified;" (2 Thess. iii. 1.) and that "he may be delivered from absurd and wicked men; for all men have not faith," said the great Apostle.

3d. They should supply the temporal wants of those who labor in word and doctrine.

God never designed that his servants in the gospel should be *HIRELINGS*. Never! But there is no principle more in accordance with the word of God—and reason also—than that which recognizes the obligations of the church to attend to the temporal wants of those who minister to them in spiritual things.

Some seem to suppose, if any claim is set up for the support of the ministry, that it is equivalent to selling the gospel for money. But nothing could be wider of the truth.

The obligation of the church to sustain the preachers of the gospel—is founded upon the necessities of the case. Ministers are "flesh and blood," and need food, raiment, shelter, &c., &c. They are intellectual and moral beings—and they need books and publication—especially if they would be highly useful. How are these things to be obtained? If they give themselves to business to support themselves,—they occupy precious time which they need in a higher calling, and they would not be able, as Paul exhorted Timothy, "to give themselves to reading, to exhortation, to doctrine."

Paul labored and toiled for his daily bread, not because it was according to the general design of God respecting His servants; but because circumstances made it for the time necessary;—or because, to call upon his brethren for support, at the time, would be attended with greater evils

than his temporary occupancy in business would produce.

But let us hear Paul. "Mine answer to those who examine me is this: Have we not power to eat and drink—or I only and Barnabas, have we not power to FORBEAR WORKING?" Who goeth a warfare at any time at his own charges? Say I these things as a man? or saith the law the same also? For it is written, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you—are not we rather? Nevertheless we have not used it, lest we should hinder the gospel of Christ." Then he adds, "Do ye not know that they which minister about holy things—live of the things of the temple, and they which wait at the altar are partakers of the altar. Even so hath the Lord ordained that they that preach the gospel should live of the gospel. But I have used none of these things; neither have I written these things that it should be so done unto me." (1 Cor. ix. 3-15.)

Noble man! Though he knew the duty of the church toward him, he did not insist upon it, lest he should even seem selfish and thus hinder the gospel of Christ. And now, it sometimes happens, that in order to say what is needful to be said on this point, the needy minister of Christ must, refuse the pittance that may be offered him,—lest his brethren should say that he "writes (says) these things that it may be so done unto him."

But let us have a few more Divine testimonies, for they alone are authoritative. Let him that is taught in the word, communicate to him that teacheth in all good things." (Gal. vi. 6.) This passage needs no comment—it enforces the position before us most distinctly.

"We beseech you brethren to know (Gk. "take care of") them that are over you in the Lord, and admonish you, &c. (1 Thess. v. 12, 13.) "Let the Elders that rule well (Gk. preside well) be counted worthy of double honor—especially they who labor in word and doctrine. For the Scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." (1 Tim. v. 17.)

What is this "double honor?" He had just said, "Know them" literally, "Take care of them that are over you in the Lord, and esteem them very highly in love." These two things constitute the double honor due to those who "preside well."

In conclusion let me direct you to one or two other proof texts upon the duty of churches to their Elders. 1 Cor. xvi. 15, 16; Heb. xiii. 7, 17-24. May God unite in bonds of enduring love the followers of the Lord Jesus, and grant that while they have externally the order of the gospel—they may likewise have internally the graces of the Spirit—that we being a perfect body—may soon be united in glory to the great Head of the church, Christ Jesus the Lord.

For the Harbinger and Advocate.

THE SPIRIT IN MAN...NO. III.

BY J. L. CALKINS.

In the last number, I spoke of the general application of the word *spirit*, both in scripture and in common language, as the effective cause of action, life and motion; hence, whatever is destitute of spirit is destitute of life. "The body without the spirit is dead." In man the most palpable manifestation of spirit, is the breath; and for this reason, the first, primary or physical signification of spirit, is breath. So in scripture the breath is often used for the spirit; and in many places where the original word is *ruah* [spirit] our translation reads breath, and

that properly, for it has the import of breath.—Yet upon a full examination of the application of the word, we find its proper and prevailing import to be, that of an active agent. In God, it exhibits itself, or is displayed in creating, disposing and preserving all things; as well as giving and preserving life in all its varied manifestations. This is further corroborated by an opposing view. "Nor was there spirit in them any more."—"There was no spirit in her." "Every spirit shall faint." These and the like passages exhibit the absence of spirit measurably, and obviously mean, a failing of the vital powers and impulses. But leaving this view of the use of the word spirit, as bearing upon the question, What is the spirit of man? I wish to look at the matter in another aspect, and that is, its relation to the moving, living universe around us.

The spirit of man is not an isolated thing, pertaining specially and peculiarly to the human body; but the spirit of man is one with all spirit—really and substantially the same with the mediate cause of all motion, all life. The great first cause, the infinite source, is the *Eternal Spirit*. "His understanding is infinite"; by which he is competent, by his omnipotent operation, to create, uphold, preserve and govern all things. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." His breath was the means used to infuse into my body the "spirit of life," and by a perpetual visitation of the same power of God, my spirit is preserved. The foregoing is as true of every living creature as of man. "These all wait upon thee." The spirit that animates the "lord of creation," animates the reptile that he crushes beneath his footstep. It is the spirit of all life, all spirit; from the lowest larvæ to the tallest archangel, all is from God and of God. "Whither shall I go from thy Spirit? If I ascend into heaven, thou art there: if I make my bed in *hades*, behold thou art there. If I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand uphold me." If I say, Surely the darkness shall cover me: the darkness and the light are both alike to thee."

All are but parts of one stupendous whole, Whose body, nature is, and God the soul [life]. Nature, the universe of creation, animate and inanimate, a stupendous whole, whose soul, whose life is God; that is, his power and agency pervades, moves and animates the whole.

And changed in all, and yet in all the same,
Great in the earth, as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our soul [life], informs our morn,
As full, as perfect in a hair as heart;
As full, as perfect in a vife man that mourns,
As the rapt seraph that adores and burns.

The doctrine of the distinctive being of God I most heartily believe, and would not be understood as giving countenance to that baptismal atheism that makes God an essence that pervades the entire universe; a being whose centre is everywhere and his circumference nowhere; an immaterial principle, a spiritual—that is, a holy principle; that is personally everywhere present. Ergo, there can be no place for unholiness, or sinners. All must be holy and immortal—death of any character—a God that is nowhere in particular, but everywhere as much as anywhere. No more in one place than in another, only reveals somewhat more of himself in some places than in others, as he does in that place called Heaven; yet he is there in fact no more than he is everywhere else. Reader, what think you of such a God? Such a God is preached and preached, too, from orthodox pulpits.

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wonder that the multitude of church members are "lovers of themselves and pleasure more than lovers of God." "God, a spirit," and "by his Spirit he hath garnished the heavens." The spirit of a Spirit hath made me—that is, the omnipotent operation of the power of God, who is a SPIRIT, hath performed these things. This Almighty power—this all-powerful, all-pervading agency, as exhibited in the motions and living impulses of the "living soul," is what is termed "the spirit of man," or "the spirit in man."

This spirit of man is often said to be an offshoot from the Great Spirit, an emanation from God, a part of the divine essence, &c.; and men cry with amazement—What! God annihilate a part of himself? The absurdity of these assumptions is their own refutation. Every school boy has read the following couplet:

"Lo the poor Indian! whose untutored mind
Sees God in clouds, and hears him in the wind."

Were we better tutored, we should see God in clouds, and in the wind, too; and in the trees, and in the stars; in flowers and sunshine and storms; in life, in death, in everything; in all that lives, that loves, that moves, that thinks, that hopes, that dies. Wherever there is an effect, an end, throughout the wide spreading universe, there we may see God: not personally present, not present in essence, but by his Spirit; his creating, arranging, ruling, preserving, sovereign operation.

Without the present agency of God, there can be no motion, no sensation, no life. "The eyes of all wait upon thee, and thou givest them meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." "In him we live and move and have our being." Read the 38th to the 41st chapters of Job inclusive, also the 104th Psalm; and you will have something of the wonder working agency of the Almighty in all things. There is no other spirit in man but this. See his mighty ~~work~~ expressed in a few words. Isa. xlvi. 5: "Thus saith the Lord, he that created the ~~heavens~~, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein." Again; Zech. xii. 1: "Saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

That all spirit is one, and especially that of man and beast, we have seen has been intimated in the scriptures we have quoted; and that this is a truth, we have the express declaration of the word of God. It is found in Eccl. iii. 19. Speaking of men and beasts, he says, "They have all one spirit." The original word is *ruah* [spirit], and the same that is translated *spirit* in the 21st verse, "Who knoweth the *spirit* of man that goeth upward, and the *spirit* of the beast, that goeth downward to the earth?" The idea conveyed here, and the mystery intimated by the question, "Who knoweth," &c., I conceive to be this: Not that man has one spirit and the beast another spirit—two different spirits—but having *one spirit*; "Who knoweth it?" In one it is ascending, aspires upward, to heaven if you please; in the other it does not rise, it goeth downward, it is grovelling: but one and the same spirit. "Who can tell us about such a spirit,—all about it?" Our spirit is then from God, and of him. It quickens our mortal bodies, gives us the attributes of life, sensation, feeling, emotion, thought, volition, understanding, &c., &c., to be used for his glory,—that is, in obedience to the teaching of his Holy Spirit, as set forth in his blessed word, the Bible. Amen.

Hope will be your best antidote against all misfortune; and God's omnipotence an excellent means to fix your souls.

For the Harbinger & Advocate.
POPULAR OPINIONS CONTRASTED WITH TRUTH.—NO. 2.

BY WM. SHELDON.

I will now briefly notice another popular opinion, namely:

THE RETURN OF THE JEWS.

The opinion that the Jews (who are now scattered among all nations) will be gathered to the land of Palestine, and rebuild Jerusalem, &c., is quite prevalent at the present time. But the inquiry arises; is this opinion in accordance with the teachings of God's word?

Let us examine the Scriptures upon this point. Christ, in foretelling the destruction of Jerusalem, and in describing events which were then to transpire, says: [Luke xxi. 24.] "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" [or in other words, until the close of the Gentile dispensation.] What can be plainer or more to the point? It cuts the very roots of this doctrine. It is sufficient to forever set the question at rest; for it is plain to be seen that the times of the Gentiles extend to the close of time: and if Jerusalem is to be trodden down of the Gentiles, until the end of time, or until Christ's coming, where I ask, is the chance for rebuilding Jerusalem? or how will the Jews get possession of, and inhabit, the land of Palestine previous to Christ's coming?

We see from a close examination of the New Testament, that Christ rejected the Jews [as a nation] for disowning him as the true Messiah. After the close of one of our Lords' parables to the Jews [in which he condemns them for rejecting him] he says unto them, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." [Matt. xxi. 43.] Again, as Jesus drew near unto the great city of the Jews [Jerusalem] he wept over them, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke xix. 42.

I now affirm, that after Christ rejected the Jews, and declared unto them, that the kingdom of God should be taken from them, and given to another nation; that there is not a promise between the lids of the Bible of their ever receiving that kingdom again; neither is there a promise of their ever gaining sight of the "things which belong unto their peace," which were hid from their eyes.

Finally, I am bold to affirm, that there is not a promise to the Jews, superior to those given to the Gentiles: for at the death of Christ the middle wall of partition [between Jew and Gentile] was broken down. Eph. ii. 14. Jews and Gentiles are now upon a level, consequently it is unreasonable and inconsistent for us to suppose that there are promises to the Jews, superior to those to the Gentiles.

I am willing to admit that there are promises to the seed of Abraham, unfulfilled. But I believe with Paul "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise?" Gal. iii. 29. Also, "He who is a Jew outwardly is not a Jew," "but he is a Jew which is one inwardly." Rom. ii. 29.

The inquiry now arises, what part of the Scriptures do they take to substantiate the opinion that the Jews are to return; or from what passages do they infer that this is to be the case? We will notice a few passages which they think teach this doctrine, and try to ascertain by a close examination of the context, the time of their fulfillment.

Isa. vi. 9. "And he said, go, and tell this people, Hear ye indeed, but understand not; and see

ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? [i.e. how long are they to be made blind, &c., as is above described.] And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land.

Upon reading the above [in connection with Christ's own words, Mark iv. 12; Jno. xii. 40] we plainly see that the Jews' eyes were blinded, and hearts hardened, &c., at Christ's first advent. This all are willing to acknowledge; but the great question is; how long are they to remain thus blinded? This question is answered in the 11th verse—"Then said I, Lord, how long? And he answered until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Some draw the conclusion from this answer, that they are only to remain blinded, until the land of Palestine is depopulated; or until the cities be forsaken by those who have inhabited them, since the destruction of Jerusalem. [And this word of desolation they contend has already commenced by pestilence and famine, &c.] But I object to the view of the Gentiles being disposessed of Palestine, previous to the end of the times of the Gentiles; for if this is to be the case, Christ's words are made of "none effect," for says Christ, "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled."

Having proved that this view is incorrect, we proceed to answer the inquiry; "How long are they to remain blinded?" By reading the 11th and 12th verses we are told that they are to remain blinded, &c., "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." The cities will not be wasted without inhabitant, and the houses without man; or the land be desolated; or men be removed far away; or the land be forsaken, until the end of time, or until the close of the times of the Gentiles; [which will reach until Christ's coming] for Jerusalem is to be "trodden down of the Gentiles till the times of the Gentiles be fulfilled."

The prophet Isaiah foresaw that they were to remain blinded until the Judgment, and that at that time the land would then be desolated, and the cities forsaken; for at that time the Lord would gather his saints to meet him, and destroy the wicked. But he saw that the land would not always remain desolate, and that the saints would not always remain away, hence he says, "But yet it shall be a tenth, and it shall return, and shall be eaten: as a terebinth tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof."

Again, Jeremiah iii. is taken to prove this doctrine; but upon an examination of this chapter, we see that it was fulfilled in the return of the Jews, from their Babylonish captivity. This prophecy was uttered in the days of "Josiah the King," and directed to "backsliding Israel" and "treacherous Judah," who had previous to this been carried into captivity: and the command was, "Go and proclaim these words toward the north, [to the land in which they were then captives,] and say, 'Return thou backsliding Israel,' &c."

Also, Ezekiel, xxxvi. 24 to the 38 is quoted as undeniable proof that the Jews are to be gathered to their own land. But if we commence at the

16th verse, we will clearly see that they wrongly construe it; for it commences by giving a description of their scattering [which took place before this prophecy was uttered—it does not foretell a scattering, but describes one which had previously taken place] and winds up by predicting their gathering; consequently it was fulfilled in their return from their Babylonish captivity.—This conclusion is unavoidable. Over 30 such passages are quoted to prove this doctrine, but it will readily be seen by an examination of the context that they are wrongfully applied. Many prophecies which predicted their return from Assyrian, and Babylonish captivity [which have been fulfilled] are construed to teach the gathering of the Jews [who are now scattered among all nations] to the land of Palestine. And many which refer to the gathering of the seed of Abraham [the true Israelites—prevailers with God] are construed to teach the gathering of the carnal Jews. But not a single unconditional promise is presented to prove this doctrine.

Romans 11th is also quoted to prove that they are to be grafted into their own olive tree again. "If they abide not still in unbelief" they will.—But what does Paul say about this? He says, "That blindness in part is happened to Israel [how long?] until the fulness of the Gentiles be come in. Suppose the Jews as a nation were to embrace Jesus as the Messiah; would this secure them a return? No. Christ's words will prove true. Jerusalem will be trodden down of the Gentiles till the times of the Gentiles be fulfilled; even if the Jews were to believe on Christ.

I now request the reader to carefully examine this subject with the rules laid down in No 1, before him. When you have weighed this matter candidly, you will be prepared to exclaim with me, what a contrast between this popular opinion and God's truth.

Chateaugay, N. Y., Dec. 31, 1848.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, January 27, 1849.

Speaking the truth, in love.—PAUL.

FAMILIAR SPIRITS.

MYSTEROUS KNOCKING—A STRONG DELUSION.

A mysterious knocking is attracting the attention of many of the respectable people of this city and other places. It purports to be made by the spirits of the dead. It answers various questions by a gentle rapping. In the same manner it warns of danger those whom it attends. Its veracity and ability have been tested by committees, and individuals of science and skill; and no deception, to our knowledge, has yet been detected by them. It is said to perform wonders: such as moving chairs, tables and other furniture about the room, taking crockery off the table, and various other unaccountable acts, by its *invisible power*.

It commenced somewhere in Wayne county, professing to be the spirit of a murdered pedlar. It was conducted to this city by one with whom it became familiar, and has since multiplied into many spirits; or, in other words, by its agency very many who have consulted it, have had the spirits, as they have been told, of their departed friends called up, and which now daily and nightly accompany, and by their rapping hold frequent converse with, them.

It has gone into Canada, Michigan, and various parts of this State; and where else we know not, for it is extending its operations very rapidly, far and near, as we are credibly informed.

In this city, we are told, that frequent if not stated meetings are held, to hold converse with, and witness the wonderful acts of, these invisible agents. Ministers, deacons, church members, and persons of wealth and high respectability, attend, and are converts to this mysterious knocking.

It professes to be a warm friend of religion, and to have come to counteract infidelity, and confirm the truths of the Bible; and is very fond of religious devotion. It has rapped its approbation of all the fundamental doctrines of the protestant church, especially those opposed to the mortality and unconscious separate existence of the soul, the destruction of the wicked, and the personal and near coming of Christ.

It promises to unite Christians under a new dispensation, which will bring in the millennial glory for which the church has so long prayed.

This imperfect sketch is all we can now give of this mysterious affair. The natural inquiry will be, What is it? The question we will endeavor to answer. And,

1. We think it is *not* the deceptive work of human agency. We thus judge, not so much from the fact that the most critical investigations have failed in detecting any deception, but from the character of its work, viz.: it goes with, and performs its work for, simple and honest-hearted persons, when *away* from all human agency, and who know nothing about practising any such deceptions on themselves or others.

2. It cannot be the work of the spirits of the dead, because the Bible says, "The dead know not any thing"—and "there is no device, nor knowledge, nor wisdom in the grave." Eccl. ix. 5, 10.

3. It cannot be the Spirit of the Lord, or good angels ministering unto certain ones, from the fact that it professes to be something else: and the Spirit of God, and good angels, would not lie. This spirit, or these spirits ~~have lied~~: for in an examination which we recently made of its ability to know, we detected it in several palpable falsehoods. It did not tell, according to agreement, the correct number of my brothers which are dead, neither my own age; and failed in performing, according to promise, its extra-wonders, to convince me of its truth, if I would come and test it; therefore, it cannot be a good spirit, for a good spirit will not lie.

What then is it? We unhesitatingly answer, a "Familiar Spirit," or spirit of the devil. We thus judge from the fact,—

1. That it contradicts the Bible, in regard to its fundamental doctrines—the nature of the soul and state of the dead, as we have already shown.

2. Because it does not always tell the truth.—This is characteristic of the devil, the father of lies.

3. It sustains the very character of the familiar spirits named in the Bible, as the following text will show. Isa xxix. 4: "And thou shalt be brought down, and shalt speak *out of the ground*, and thy speech shall be *low out of the dust*, and thy voice shall be as of one that hath a *familiar spirit out of the ground*, and thy speech shall *whisper out of the dust*"; or "*peep or chirp*," as the margin reads; or gently *rap*, as the familiar spirits of which we are speaking do. No one can fail in seeing the identity of this "*low*" rapping spirit, and the *low whispering* or *peeping* spirit named in this text. The one in the text was a "*familiar spirit*"; so is the other; as every one acquainted with its operations will testify; that is, it is very familiar or free to converse in its *low rapping* manner, with all who consult it.

That such familiar spirits are recognized and condemned by the Bible, the following passages will show. Lev. xx. 27: "A man also, or woman, that hath a *familiar spirit*, shall surely be put to death."

1 Sam. xxviii. 6–8: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a *familiar spirit*, that I may go unto her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a *familiar spirit* at Endor.... And he said, I pray thee divine unto me by the *familiar spirit*." Poor, fallen man: when forsaken by his God, he fills up the cup of his iniquity by consulting a familiar spirit! For it is said, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a *familiar spirit*, to inquire of it." 1 Chron. x. 13.

2 Chron. xxxii. 6–11. Here we are told that Manasseh was taken by the king of Babylon, and carried a captive to that city, because he "used enchantments, and used witchcraft, and dealt with a *familiar spirit*," and because of the commission of other sins. See also 2 Kings xxi. 1–15.

Lev. xix. 31: "Regard not them that have *familiar spirits*." Why? Because, "the soul that turneth after such as have *familiar spirits*, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people," saith the Lord, Lev. xx. 6.

Deut. xviii. 10–12: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consultor with familiar spirits*, or a wizzard, or a *necromancer*. For all that do these things are an *abomination* unto the Lord: and because of these *abominations*, the Lord God destroyeth the Canaanites.

A "*necromancer*" we understand to be one who pretends to hold converse with departed spirits [see Webster], and a "*consultor with familiar spirits*," about the same. And according to the word of the Lord, they are an abomination unto him.

2 Kings xxiii. 24: "Moreover, the workers with *familiar spirits*," and "all the *abominations* that were spied in the land of Judah and Jerusalem, did Josiah put away."

Isa. viii. 19, 20: "And when they shall say unto you, Seek unto them that have *familiar spirits*, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them."

This testimony is conclusive: If they consult these *peeping, muttering, whispering* or *knocking*, or *rapping, familiar spirits*, instead of seeking God, according to the "*law and the testimony*," "it is because there is NO LIGHT IN THEM."

Beware of this fatal delusion. It doubtless is a snare of the devil, laid, in these last days, to deceive the children of God, and more effectually blind the sinner to the destruction to which he is rapidly hastening. There is safety in God and his word, and nowhere else. We therefore "commend you to Him, and the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified." Acts xx. 32.

TO CORRESPONDENTS.

J. T.—Please be more plain and explicit in your business communications, and you will much oblige.

W. E. B.—We would gladly comply with your request, if our sense of duty would admit it. It is made quite lengthy by an unnecessary wandering from the question; and besides, we view it as being not the sentiment of any number of our brethren, but simply the opinion of *one*. So far as we can

consistently please individuals we will gladly do it; but our aim is to pursue that course that will do the greatest possible good to the great whole, whom we serve.

S. M.—We would be glad to have the subject thoroughly investigated by competent writers.—You acknowledge your deficiency in this respect. Would it not, therefore, be for the good of the cause of truth to let some more skillful expositor, or experienced writer, take hold of the question? So it seems to us. We hope some one will do it soon.

"THE CLOSE OF THE PRESENT AGE."—Bro. J. Turner proposes to publish a pamphlet of this title, in which the condition of the world will be described when this age will close. "Also, a connected view of the evidences that the 1000 years of Rev. 20th are in the past.

Orders for the work should be directed to Joseph Turner, Hartford, Ct.

[F] A number of epistolary communications, from some of our worthy correspondents, have long been on hand and prepared for the Harbinger, but have been reluctantly and unavoidably laid over, until some of them are out of date. We may yet give some of them; but if not, the worthy writers will understand that a crowd of other, to us highly important matter, has been the sole cause of their non-appearance in our sheet.

[F] The matter for the first pamphlet of the proposed series, is now in the hands of the printer.—The work will be ready for delivery in a short time. Send your orders immediately for what you may want.

CORRECTION.—In my last article on "The Church of God," several errors escaped notice. In the 5th paragraph, for "ingenious Christians," read "ingenious Christians"; 8th paragraph, for "all men have not the same office," read "all members have not the same office"; 14th paragraph, for "Those who did not superintend in this capacity," read "There were those who did not," &c.; also, for "official," read "afraid," in 4th paragraph.

L. D. MANSFIELD.

NATURE AND DURATION OF THE SOUL, AS EXPLAINED BY POPULAR TRADITIONS, AND VARIOUS PHILOSOPHICAL SPECULATIONS.

BY JOHN MASON GOOD, M. D., F. R. S., F. R. S. L.

[Continued.]

While such, however, were the philosophical traditions, the popular tradition appears to have been of a different kind, and as much more ancient as it was more extensive. It taught that the disembodied spirit becomes a ghost as soon as it is separated from the corporeal frame; a thin, misty, or aerial form, somewhat larger than life, with feeble voice, shadowy limbs; knowledge superior to what was possessed while in the flesh; capable, under particular circumstances, of rendering itself visible; and retaining so much of its former features as to be recognized upon its apparition; in a few instances wandering about for a certain period of time after death; but for the most part conveyed to a common receptacle situated in the interior of the earth, and denominated sheol, hades, hell, or the world of shades.

Such was the general belief of the multitude in almost all countries from a very early period of time; with this difference, that the hades of various nations was supposed to exist in some remote situation on the surface of the earth, and that of others in the clouds. The first of these modifications of the general tradition is still to be traced among many of the African tribes, and perhaps all the aboriginal tribes of North America. That most excellent man, William Penn, who appears, with some singularities, to have united in his character as much moral goodness, natural eloquence, and legislative wisdom, as ever fell to the lot of any one, has sufficiently no-

ticed this fact, in regard to the American tribes, in his valuable account of the country, addressed to "The Free Society of Traders of Pennsylvania," drawn up from an extensive and actual survey, and constituting, so far as it goes, one of the most important and authentic documents we possess.—"These poor people," says he, "are under a dark night in things relating to religion, to be sure, the tradition of it: yet they believe a God and immortality without the help of metaphysics; for they say there is a great king who made them, who dwells in a glorious country to the southward of them, and that the souls of the good shall go thither, where they shall live again." And it is upon the faith of this description that Mr. Pope drew up that admirable and well-known picture of the same tradition, that occurs in the first epistle of his *Essay on Man*, and is known to every one.

Lo! the poor Indian, whose untutored mind,
Sees God in clouds, or hears him in the wind:
His soul proud science never taught to stray
Far as the solar walk or milky way;
Yet simple nature to his hope has given
Beyond the cloud-topped hill, an humbler heaven;
Some safer world in depth of wood embrac'd,
Some happier island in the wat'ry waste;
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold.

The tradition which describes the hades, or invisible world, as seated in the clouds, was chiefly common to the Celtic tribes, and particularly to that which at an early age peopled North Britain. It is by far the most refined and picturesque idea that antiquity has offered upon the subject, and which has consequently been productive, not only of the most sublime, but of the most pathetic descriptions to which the general tradition has given rise under any form. The Celtic bards are full of this imagery; and it is hence a chief characteristic in the genuine productions of Ossian, which, in consequence, assume a still higher importance as historical records than as fragments of exquisite poetry. Let me, in proof of this, quote his fine delineation of the spirit of Crugal from a passage in the second book of *Fingal*, one of his best authenticated poems, premising that the importance of the errand, which is to warn his friends, "the sons of green Erin," of impending destruction, and to advise them to save themselves by retreat, sufficiently justifies the apparition.

"A dark red stream of fire comes down from the hill. Crugal sat upon the beam: he that lately fell by the hand of Swaran striving in the battle of heroes. His face is like the beam of the setting moon: his robes are of the clouds of the hill: his eyes are like two decaying flames. Dark is the wound on his breast. The stars dim-twinkled through his form; and his voice was like the sound of a distant stream. Dim and in tears he stood, and stretched his pale hand over the hero. Faintly he raised his feeble voice, like the gale of the reedy Lugo. 'My ghost, O Connal! is on my native hills, but my curse is on the sands of Ullin. Thou shalt never talk with Crugal, nor find his lone steps on the heath.—I am light as the blast of Cromla, and I move like the shadow of mist. Connal, son of Colgar! I see the dark cloud of death. It hovers over the plains of Lena. The sons of green Erin shall fall. Remove from the field of ghosts.' Like the darkened moon, he retired in the midst of the whistling blast."

Let us take another very brief but very beautiful example.

"Tremor came from his hill at the voice of his mighty son. A cloud, like the steed of the stranger, supported his airy limbs. His robe is of the mist of Lano, that brings death to the people. His sword is a green meteor half extinguished. His face is without form and dark. He sighed thrice over the hero; and thrice the winds of the night roared around. Many were his words to Oscar. He slowly vanished, like a mist that melts on the sunny hill."

The idea of his still pursuing his accustomed occupation of riding with his glittering sword (its glitter now half-extinguished, and of a green hue) on the steed of the stranger—a steed won in battle—his own limbs rendered airy, and the steed dissolved into the semblance of a cloud—is not only exquisite as a piece of poetic painting but as a fact consonant with the popular tradition of all other countries, which uniformly allotted to the shades or ghosts of their respective heroes their former passions and inclinations, the pastimes or employments to which they had devoted themselves while on earth, and the arms or implements they had chiefly made

use of. Thus, the Scandinavian bard, Lodbrok, while singing his own death song, literally translated from the Runic into Latin by Olaus Wormius, and transferring, in like manner, the pursuits of his life to his pursuits after death: "In the halls of our father Balder I know seats are prepared, where we shall soon drink all out of the hollow skulls of our enemies. In the house of the mighty Odin no brave man laments death. I come not with the voice of despair to Odin's hall."

The same popular belief was common to the Greeks and Romans. Thus, Eneas, according to Virgil, in his descent to the infernal regions, beholds the shades of the Trojan heroes still panting for fame, and amusing themselves with the martial exercises to which they had been accustomed, and with airy semblances of horses, arms, and chariots:

The chief surveyed full many a shadowy car,
Illusive arms, and coursers trained for war.
Their lances fixed in earth, their steeds around,
Now free from harness, graze the mimic ground.
The love of horses which they had, alive,
And care of chariots, after death survive.

Virgil, while true to the tradition of his country, is well known to have copied his description from Homer; and in Homer's time the same popular tradition was common to the Jews, and runs through almost all their poetry. It is thus Isaiah, who was nearly contemporary with Homer, satirizes the fall of Belshazzar, ch. xiv. 9.

The lowermost HELL is in motion for thee,
To congratulate thy arrival;
For thee arouseth he the MIGHTY DEAD,
All the chieftains of the earth.

The term MIGHTY DEAD is peculiarly emphatic.—The Hebrew word is *Rephaim*, the "gigantic spectres," "the magnified and mighty ghost;" exhibiting, as I have already observed, a form larger than life, or, as Juvenal has admirably expressed it upon a similar occasion, xiii. 221,

Major imago
Humana
A more than mortal make:

whence the term Rephaim is rendered in the Septuagint, *Gegenai*, and by Theodotion, *Gigantes*.

To the same effect, Ezekiel, about a century afterward, in his sublime prophecy of the destruction of Egypt, a piece of poetry that has never been surpassed in any age or country, ch. xxxii. 18-26. I can only quote a few verses, and I do it to prove that the tradition common to other nations, that the ghosts of heroes were surrounded in hades, or the invisible world, with a shadowy semblance of their former dress and instruments of war, was equally common to Judea.

v. 2. Wail! Son of Man, for multitudinous Egypt.
Yea, down let her be cast,
Like the daughters of the renowned nations,
Into the nether parts of the earth,
Among those who have descended into the pit.
I'hou that surpassest in beauty!
Get thee down.—
To the sword is she surrendered:
Draw him forth, and all his forces.
The chieftains of the MIGHTY DEAD
Call to him and his auxiliaries
From the lowest depths of hell,—

v. 27. To the grave who have descended
With their instruments of war;
With their swords placed under their heads.

From what quarter this popular and almost universal tradition was derived, or in what age it originated, we know not; I have said that it appears to be more ancient than any of the traditions of the philosophers; and in support of this opinion, I chiefly allude to one or two hints at it that are scattered throughout the book of Job, which I must again take leave to regard as the oldest composition that has descended to us. I do not refer to the fearful and unrivaled description of the spectre that appeared to Eliaphaz, because the narrator himself does not seem to have regarded this as a human image, but, among other passages, to the following part of the afflicted patriarch's severe invective against his friend Bildad:

Yea, the MIGHTY DEAD are laid open from below,
The floods and their inhabitants,
HELL is naked before him;
And DESTRUCTION hath no covering.

Bildad had been taunting Job with ready-made and proverbial speeches; and there can be no doubt that this of Job's, in reply, is of the same sort; imbued with popular tradition, but a tradition not entering into the philosophical creed either of himself or of any of his friends; for throughout the whole scope of the argument upon the important question of a future being, the immortality and separate existence of the soul are never once brought for-

ward; every ray of hope being, as I have already observed, derived from the doctrine of a future resurrection of the body.

(To be Continued.)

REMARKS ON THE ABOVE.

We would call special attention to two items in the above historic sketch.

1. The ancient and modern doctrines concerning the personal form and conscious existence of ghosts of the dead, and the place of their locality being beyond the clouds, are called "traditions," the origin of which is not known by the learned author—only that they were very anciently found among the heathen.

2. He confidently asserts that the doctrine of "immortality and separate existence of the soul, are never once brought forward" in the book of Job,—the oldest book in the world: but that this very inspired book teaches that immortality is to be obtained by "a future resurrection of the body."

These facts should convince all that these doctrines had not their origin in the revelation of God, and consequently should form no part of the articles of our religious faith.

It may not be amiss to impress the mind of the reader with the fact that, according to this authentic history, the heathen not only believed in the personal, airy, shadowy and intangible ghosts of dead men, but they believed in the ghosts of their garments, swords, "lances," "arms," chariots or "cars" of war, "steeds" and "ground." Indeed, everything in this life which is real, they believed had its ghost in the spirit world.

Doubtless these strange and fanciful notions of the ignorant heathen appear very absurd to tians of the enlightened nineteenth century. But they are no more absurd than what is believed on this very subject by the great mass of Christendom: for they hold to this identical doctrine of ghosts.—If they do not believe in the ghosts of horses and cars of war, they think that military equipments may have ghosts: for an account has been going the rounds in the journals of the day, of the appearance of the ghost of a military officer, with a sun-burnt visage (as though the sun could tan ghosts!) in all the equipments of war, or insignia of his office.—As though ghosts wore cocked hats, epaulets, regiments, &c! But enough. All must see the absurdity of such nonsense.

Correspondence.

FROM BRO. J. B. COOK.

JOURNAL—NO. VI.

Deeply do I regret that one or two numbers from Milwaukee have miscarried, or in some way been lost. One contained some good illustrations of truth, which events in Providence furnished me; but which I can not recall.

The time, and in part, the occasion, for saying what might then have been said, has passed. A brief outline must, therefore, suffice. The facts in illustration of the doctrine of a special Providence, alluded to in my last, might, if given to the public, be misunderstood and hence, they might profit others, less than they have me. Let this suffice on those matters.

In my tour I heard of a new NOMENCLATURE, TOUCHING THE IMMORTALITY OF THE SOUL.

The minister in —— had heard enough to know that it is unscriptural to apply the word *immortal* to the sinning "soul" that "SHALL DIE."—Consequently in preaching, he was honest enough to avoid all such absurdity—all such outrage on Holy Scripture as to teach that a *dying* creature of God is "deathless;" that that which God says

"shall surely die," is undying; or exempt from death. He was also sufficiently skilful in language to invent a new phraseology, to get around the difficulty which he saw, in common with some few Adventists. He called the soul of man, "THE IMMUTABLE SOUL!"

Whatever rational difficulty may appear in the use of this new terminology, it has one obvious advantage over the old. It does not—dares not do, as did the Devil! It exhibits too much reverence for God's truth, to contradict his plain and oft-repeated statement, that the sinner—"the soul" shall "surely die."

Reason, perverted reason also, may put in its plea in behalf of this phraseology. If Philosophy was sufficiently far sighted to see the doctrine of a future "life and immortality" in its true light, without a resurrection, several centuries before Jesus brought it into "light" by the resurrection of the dead; then it follows that Philosophy was and is right in making the soul an "emanation from God—a spark of Deity—the Divinity within"—then also it must be "*the immutable soul*," for the same reason that Jehovah is the immutable God!!! The Divinity is Divine; and must be *immutable*, because it is Divine. If the soul be "the Divinity within" then immutability is one of its attributes.

However, the real believer will find an insuperable difficulty in admitting this idea, as well as in using the above language; for it is in utter contrariety to the inspired record of the creation of the soul. "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Admitting this to be true (which is true, whether we admit it or not) then it follows necessarily that the Philosophic notion is a sheer fable of some deluded brain, designed by the Arch-deceiver to deny God, in a more subtle indirect way than he did in Eden! Let us adhere to the Bible.

Another minister speaking of the 2nd Advent near, and its associated truths, said, "I hate the doctrine, as I do Satan; though I love the men," &c. This is the counterpart of the language of an influential Adventist touching the view of life, death and immortality as literally expressed in Scripture, "I hate it as I do SIN!!"

The above I would not record; but that it may enable some to see truth. It may meet the eye of my brother who, unwittingly, used the last quoted sentence, and enable him to see its absolute impropriety and sinfulness. The state of mind, which prompts the use of such words touching any doctrine of the Bible, when expressed in "the words which the Holy Ghost useth," forbids any advance either in "grace or knowledge." Such a mind is dreadfully dark, or "enmity to God."

It would be right to record the evidences of good done in many places; but my want of time now forbids. O her duties will press on me as I draw near home. Hence I leave all that for the Judgment. With gratitude I acknowledge God's mercy which has been with me. As to my humble labor, I am thankful for the privilege of going day and night—"testifying the gospel of the grace of God."

One pleasant meeting was held in Cleveland. One was baptized, from Norwalk. One in Milwaukee. My interview with the congregation in Rochester was pleasant, and I would hope profitable; though so much was left unsaid, as to make me quite ashamed.

Bro. Pinney, in our last interview, gave me a few words to the brethren—to deliver verbally, I presume; but in no way can I so fully tell his message as by the press. He has been most deeply agonized, day and night, with the painful operations that he is now enduring. He said, "Tell the brethren that I am thankful to God for my af-

fictions—the severest of them. They have done me good. 'All things work together for good to them who love God,' &c. I love Jesus, —He loves me. Never, till within a week, have I known what it is to suffer—or to value God's blessings, God had given me such health that I knew not how to value it,—nor the blessings of God. Those who can eat, walk about, sing praise and serve God, they do not value their blessing! O I would give \$5 for the happiness of drinking a cup of cold water! Money, what is it compared with God's blessing!!!

Yesterday (Sunday) I was thinking of these things, and my mind went forward to the kingdom. There I shall enjoy God's full flood of blessing forever! I hope, if time lasts a little, to measure swords with Satan, in the field again; but that I leave with God. O, it did seem as if I SHOULD GO OFF IN A FLOOD OF GLORY!!! As earthly fountains fail him, the heavenly are opening and flowing more freely to fill his whole being. Praise the Lord for the strong consolation!!

Canandaigua, Jan. 16th, 1849.

FROM BRO. E. R. PINNEY.

DEAR BRO. MARSH:—Presuming the brethren scattered abroad would be glad to know I get along in my afflictions, I thought I would briefly state my case up to this time. I have now been here two months, under the care of Dr. Wolverton, for the cure of my cancer; during which time I have had three applications of his plaster.

The plaster is exceeding painful from 15 to 30 hours, when the pain measurably subsides; the system relaxes, and after a few days I become again quite comfortable, and the system has an opportunity to recover itself.

Meanwhile suppuration takes place, and the portion of the cancer killed, separates from the surrounding parts, and comes out in from two to four weeks. I have had two portions removed: the first in two weeks—the second in four, and the third will probably come out this week: The latter portion is larger than both the former.

I am now, by the blessing of God, quite comfortable, able to sit up through the day, and to read and write most of the time, avoiding however much mental effort. My physician is quite sanguine of a cure, and thinks another application (at least general) will not be necessary. So far as I can judge, with the blessing of the Lord, I consider my prospects more flattering than at any former period, and have a good degree of confidence, my brethren, that through your prayers, I shall be given to you again, and, to the work, whereunto by the grace of God I was called, of proclaiming "the hour of his judgment come."

For the last four or five weeks I have had the attendance of Mrs. Pinney, for which I praise the Lord. Our youngest child is with us; the other three are at Seneca Falls, scattered among the brethren, who in their kindness have received and administered unto them in the name of the Lord. I pray God they may not lose their reward. And here permit me to express my gratitude of heart to the dear saints who have so readily and abundantly ministered to me in my afflictions, both in word and deed. My brethren, "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to my necessities and do minister." I can only refer your claims to Jesus, praying that the blessing in Matt. xxv. 34-40, may be yours in the day of Christ.

I thank God for his sustaining grace given me through your prayers, whereby I have been enabled to rejoice in my afflictions with exceeding great joy. Never have I had such enlarged views

They have done together for good I love Jesus,—He am a week, have I or to value God's such health that I nor the blessings of talk about, sing praise value their blessings! happiness of drinkin y, what is it, com-

s thinking of these ward to "the king- God's full flood of time lasts a little, in the field again; it did seem as if I OF GLORY!!! As heavenly are open- to fill his whole be- the strong consola-

Pray for me, my brethren, that this may be the portion of my cup. And that God may bless and sanctify and save you in his kingdom, is the prayer of your afflicted brother, waiting, longing and groaning for redemption.

E. R. PINNEY.

In the Furnace, Jan. 23, 1849.

FROM BRO. A. HALL.

DEAR BRO. MARSH:—I wish to say a few words to yourself, and to the believers in the doctrine of the final and everlasting destruction of the wicked, who believe also, that a thousand years will intervene between the resurrection of the righteous at the coming of Christ, and the resurrection and final retribution of the wicked. Were I to ask why you believe the wicked will be *utterly destroyed*, you would answer in language like the following: "The Bible plainly teaches that the wicked shall *perish*—shall be destroyed—shall consume—shall be *burned up*—shall be punished with everlasting destruction—and shall not be, &c., &c. Very well. I now ask you carefully to investigate those scriptures in which the above expressions are found and notice the time when the wicked will be destroyed. Are we to expect a *second fulfillment*—at another time? Certainly not. Then why quote such texts at one time to prove the destruction of the living wicked at the coming of Christ, and at another time quote the same texts to prove the *final destruction* of all the wicked, if the *final destruction* is a thousand years after the coming of Christ? It is very evident that the destruction and punishment spoken of in Ps. xxxvii.; Mal. iv.; Matt. iii. 12, 13, 30, 40–42; xxiv. 51, xxv. 41–46; 2 Pet. ii. 9, iii. 7; 2 Thess. i. 6–10; Isa. xxvi. 21, will be fulfilled in connection with the coming of Christ. I say therefore, that I consider the doctrine that all the dead will be raised, and all mankind judged and rewarded by the Lord, when He comes, one of the main pillars of the doctrine of the final destruction of the wicked. Indeed, I could not believe the latter, while I disbelieved the former.

I have thus written briefly, for the purpose of stirring up the minds of the brethren to a thorough investigation of the Scriptures respecting the

time of the resurrection and final retribution of the wicked.

Waitsfield, Vt., Dec. 13, 1848.

FROM BR'N J. VILOTT & J. LINVILL.

BRO. MARSH:—So far as we understand from reading your paper, we heartily subscribe to the doctrines it advocates; especially the doctrines of the speedy coming of Christ, and the sleep of the dead. In Bible language, "the dead know not any thing"—"in that very day his thoughts perish"—"all the wicked will God destroy, with him that hath the power of death, that is the devil, and all his works." Yes, we believe God will have a clean universe, at which period, either in time or in eternity, it may be said with truth and propriety, "God is all in all." I Cor. xv.; also Rev. v. 18.

There are about 40 of us in this part of God's vineyard, associated as the church of Christ, and distinguished as seekers of IMMORTALITY, for the purpose of attending to all the gospel ordinances, such as baptism (not sprinkling) and the Lord's Supper, &c. There are associated with us four or five who were once regular authorized preachers in the M. E. Church, who have stood up in the defense of the above truth, ever since 1842, and are still preaching in different places; and there is an increased interest manifested among the people; and we are encouraged and happy in believing, and giving glory to God, looking for and hastening unto the coming of our Lord Jesus Christ.

If this should meet the eyes of any brother full of faith in the above [Bible] doctrines, and he should feel disposed to travel west to Laurel, Indiana, and inquire for us (we live about five miles west of Laurel), he will meet a happy reception, provided he answers the above description.

Yours in that blessed hope,

JAMES VILOTT,

JOHN LINVILL.

Laurel, Ia., Dec. 3, 1848.

FROM BRO. N. M. CATLIN.

DEAR BRO. MARSH:—I feel a pleasure in sending you occasionally some new subscribers—for two reasons; First. I am indebted in my agency for the Harbinger myself. Second. I feel great satisfaction in extending its circulation.

The stand you have taken against Anniversary Conferences is commendable. It needed courage and the spirit of meekness to defend the position. I trust you have the approval of a large majority of the brethren on this subject, both for the matter and spirit of your articles, as well as the general tone of the Harbinger. Bro. JONATHAN WILSON's statement justifies this conclusion. Be encouraged, Bro. Marsh.

La Porte, Ind., Dec. 1888.

BRO. E. M. LEE, Hemlock Lake, N.Y., Dec. 16, writes:

"We are starving for a little meat in due season. We have no advent preaching at all. I have not heard a sermon since the tent meeting at Springwater; and if it was not for your paper I believe I should starve out. I wish some of the brethren would come this way, in their travels: here seems to be a chance to do some good. Bro. E. R. Pinney would be the man, if he was able to preach. But is there not some one that can and will come and warn this people of their blindness? The M. E. Church [so called] is in a perfect uproar; the members are scarcely on speaking terms: all is confusion. Is Christ divided? No. These things ought not so to be."

BRO. MARSH:—Please say through the Harbinger that the brethren in Springfield have hired and are fitting up a Hall in Sanford street, second door from

Main street, over Bangs' Grain Store, where meetings will be held hereafter. We are few, but strong in the Lord, and looking for speedy redemption.—Our Deliverer will soon come. Let us be glad and rejoice, for our redemption draweth nigh.

Yours waiting, R. E. LADD.
Springfield, Mass., Jan. 11, 1849.

BRO. H. ROBINSON, Watson, N. Y.; Dec. 26, 1848, writes;

I am here in the wilderness almost, without one to sympathize with, and no opportunity to meet with brethren without traveling some 15 miles or more; yet, bless the Lord, I have my Bible, and the Advent papers and books for my consolation. I hope that Bro. Wendell, Bates, or any other lecturing brother, who may visit West Martinsburg or Copenhagen, will make it convenient to come and see me, about 10 miles east of Lowville, and I will secure a place for the sounding of the alarm in this part of the mountain.

Obituary.

"Then which sleep in Jesus will God bring with him."

DIED, in East Bethel, Vt., Oct. 27th, WILLIAM P. MORRILL, aged 27 years and 9 months.

He became a firm believer in the immediate coming of the Lord, in 1842. We think we never witnessed more patience and resignation, after he had given all up for Christ. He left an undoubted evidence that he now rests from his labors, and will, until the morn of the resurrection, when "this mortal shall put on immortality." This was his hope—the resurrection was his theme. "O," said he "I have a hope big with immortality," and his soul was full while he spoke. He continued patient unto the end. We mourn not as those without hope; for those which sleep in Jesus will the Lord bring with him.

S. & A. P. MORRILL.

East Bethel, Vt., Dec. 54, 1848.

BALLSTON SPA, N. Y., Jan. 22, '49.

DEAR BRO. MARSH:—God, in his providence, has come very near to me. My dear wife has been removed to the land of the enemy, there to sleep till the Archangel's trump shall wake the dead. She died Dec. 3, 1848, in the 40th year of her age; and though she was a great sufferer, she was one of the happiest persons I ever saw. She would frequently break forth in praises to God, and exclaim, "O, the glory that awaits me! It will pay me for all my sufferings here;" and then she would exhort us to live faithful to God, and meet her in the first resurrection.

She was confined to her bed near seven months, but endured her sufferings with Christian patience, and left the world without a struggle. Her friends and relatives are left to mourn their loss; but not as those who have no hope. By her request, Bro. Brown, of the Episcopal Methodists, preached a feeling discourse from 2 Cor. v. 1, on the 14th inst.

JOHN S. GARDNER.

Herald, please copy.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet, for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL" Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-Street.

NEW YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times a week Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

Business Notices.

To Correspondents.

D. C. Tourtellot—The "No. 264" belongs only to the name before it; not the others. You have paid to 297; A. Bishop, 298; B. Steere, 290.

L. Bissell—By examining our books, we find that we have sent two papers to L. Bissell: one to Copenhagen, the other to Champion. The latter has two remittances of \$1 each credited. The bill was sent to L. B., Copenhagen. If they are both the same person, you have paid to No. 279. Please inform us. The last remittance you will find acknowledged in No. 25, Dec. 9, to S. Bissell.

D. M. Shepard—We have none of No. 23.

W. P. Butler—We send you what we have of last Vol.; and credit the remittance from commencement of Vol. 18.

GEO. Dillabaugh—We have sent the bundle by Express (Livingston & Wells) to Ogdensburg, as the expense will be less than by mail. You will find it by calling on the Express Agent. \$4.

T. I. Carlton—You are credited to 256; C. Street-er owes, from 234 to 266, \$1.18.

H. Hyde—if we sent a bill, it was our mistake; you had paid to 382.

W. B. Wade—We will send the "Sermons" as soon as we receive a fresh supply.

A. Coburn—The dollar you sent by Bro. Robin-son last May was not received. We presume he forgot it. It would pay you to No. 264, to which we now credit you.

D. I. Robinson—Will you please see to the above. H. Lyon—The book was sent.

New Subscribers.

Since our last.	
Massachusetts,	42
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Vermont,	26
Maine,	12
Connecticut,	16
New York,	29
Virginia,	1
Alabama,	1
Florida,	1
Ohio,	8
Michigan,	3
Illinois,	1
Wisconsin,	3
Arkansas,	2
Indiana,	8
Kentucky,	1
Canada,	6
Total,	169

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LETTERS—A D Wilkinson L P Judson L Boutell B G Getchell L Bissell D C Tourtellot H E Broughton J Weston A Mathewson Z T Wood W Brown H H Whitney J L Stout E P Butler J I Calkins H Herrick W Sheldon H Winchell A Nestle I Fancher J L Paine S Marsh J Turner O Sherwin T I Carlton E Davis G Dillabaugh G S Gardner A Cooban L Santeo O D Gibson N A Seymour B P Manning S Flagg A E Babcock M W Norton J I Calkins C Monroe D B Eldred J Stevenson S Hewitt.

Conferences.

Wilcox Corners & Van Buren.

Conferences will be held, the Lord willing, at the following times and places:

Wilcox Corners, commencing Thursday evening, Feb. 8th, and hold over the Sabbath.

Van Buren, 2 miles north of Canton, in the neighborhood of Bro. Ongley's, commencing on the evening of the 15th Feb. It is 4½ miles southwest from Baldwinsville. Those coming on the Oswego railroad will leave the cars at that place. We want a general attendance of our brethren from Auburn, Seneca Falls, Syracuse, Manlius, Liverpool, Oswego, &c. J. C BYWATER.

Brocketts Bridge.

A Conference will be held at Brocketts Bridge, Herkimer Co., N. Y., to commence Thursday evening, Feb. 8th, and hold over the Sunday following. Brethren at Cranberry Creek, and other places near, are invited to attend, and help sustain the meeting.

G. W. BURNHAM.

Clarkson Corners.

We will hold a Conference at Clarkson Corners, N. Y., commencing March 1st, and hold over the Sabbath. Brethren coming will call on Bro. Demarest.

Will Bro. Gaskell or Corbin of Orangeport see that Bro. Stevenson, of Toronto, C. W., is brought on his way to this Conference, with the chart.

G W BURNHAM,
J C BYWATER.

North Scituate, R. I.

A Conference, the Lord willing, will be held in North Scituate, R. I., to commence Friday evening, February 9th, and hold over the Sabbath. Brethren generally are invited to attend. Eld. MATTHEW BATCHELOR, from Vermont, will be with us.

For the brethren, D. C. TOURTELLOT.

Appointments.

Seneca Falls, Auburn, Sennett, Homer.

If Providence permit, I will preach at Seneca Falls on Friday eve. 26th inst., and continue over the Sabbath.

At Auburn, on Tuesday evening, 30th inst., and the following Sabbath.

At Sennett, Wednesday and Thursday evenings, 31st inst., and 1st Feb.

At Homer I will spend from Wednesday the 7th Feb. to the 11th, over the Sabbath.

(Can Bro. Bates meet me at Auburn with a conveyance, or inform me by letter to Auburn what will be the best way of getting to Homer.)

L. D. MANSFIELD.

Syracuse, Auburn, &c.

I will preach at Syracuse, Wednesday evening, Feb. 14th.

Auburn, Monday evening, Feb. 19th.

Seneca Falls, Tuesday evening, Feb. 20th.

Batavia, Wednesday " " 21st.

Will Bro. Boynton meet me at Batavia at that time.

Rochester, Sabbath, Feb. 25th.

P. S. I would say the brethren at Manlius, I shall not be able to come and see them now, and wish they would be at Van Buren or Syracuse when I am there.

J. C. BYWATER.

Canada West.

Bro. WM. DEVERELL will meet with the friends in Canada West as follows:

Edwardsburgh, Grove School-house, Feb. 3, 4. Kemptville, Feb. 5, 6—if a place can be provided.

Will Bro. Ellcock see to it in time?

Mountain, at Ganze's, Feb. 8, 9.

Corigan's, February 10, 11.

Moor School-house, Feb. 12, 13, 14, and 18, at which time the Lord's Supper will be administered.

Wm. J's neighborhood, Feb. 15, 16.

Matilda, School-house, near S. Dillabaugh's, Feb. 19, 20, 21.

Matthew Wiley's School-house, Feb. 22, 23.

Vernon, Vt.

The Lord willing, I will meet with the Advent believers in Vernon, Vt., Sunday, Monday and Tuesday, Jan. 28th, 29th and 30th. L. BOUTELL.

Victor.

If God permit, I will attend meeting at Victor, on the last Sabbath in February. G. W. BURNHAM.

New York & Connecticut.

The Lord willing, I will preach as follows: Kent—January 26th-28th.

Litchfield Centre—Sunday, February 4th.

Ellsworth—Feb. 6th-8th.

Sharon—Feb. 9th-11th.

Middletown, Saratoga co., N. Y.—Feb. 14-16th. West Troy—Sunday, Feb. 18th.

Esperence—Conference, 6 days—Feb. 20th-25th. Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. Gross.

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Vol. XVIII.

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Book Notices, &c.

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